The Christian Century

PUBLISHED WEEKLY

Great Churches of America
VI. Trinity Lutheran, Freistatt, Missouri

Days of Decision
An Editorial

Neo-Orthodoxy's Liberalism—III
By Charles Clayton Morrison

Hail to a 'Functional' Ministry!
By Simeon Stylites

JUNE 21, 1950

In This Issue

TRINITY LUTHERAN CHURCH, FREISTATT, MO.

This Missouri Synod Lutheran church in a village with fewer than 200 inhabitants was chosen in the poll of Protestant ministers conducted by The Christian Century as the one in a community of less than 5,000 in the southwestern quarter of the nation most deserving of study. This is the sixth article in the series which has gained national attention. Previous studies dealt with the Mount Olivet Lutheran Church, Minneapolis (Jan. 25), the New Knoxville, Ohio, Evangelical and Reformed Church (Feb. 22), the First Church of Christ (Congregational), West Hartford, Conn. (March 22), the Bellevue Baptist Church, Memphis (April 19) and the First Methodist Church, Orlando, Fla. (May 17). It is expected that the next church to be treated in this series will be the rural church selected in the southeastern quarter of the country. The article will probably appear in the issue for Aug. 2.

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concludes in this issue his three-part article on the liberal sources of neo-orthodoxy. Dr. Morrison, now contributing edior, was editor of The Christian Century from 1908 to 1947. He is also a lecturer on the faculty of Chicago Theological Seminary, and has been a Lyman Beecher lecturer at the Yale Divinity School.

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The Christian Century

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Coming Events

June 19-24. Association of Council Secretaries, Williams Bay, Wis.
June 19-30. Lutheran Church—Missouri Synod Triennial Convention, Milwaukee.
June 20-27. Evangelical Lutheran Church 19th Biennial General Convention, Minneapolis.
June 21-24. New Jersey Synod, United Lutheran Church, Constituting Convention, Trenton, N.J.
June 21-28. Evangelical and Reformed General Synod, Collegeville, Pa.
June 21-July 29. Winona Lake School of Theology, Winona Lake, Ind.
June 23-30. American Friends Service Committee High School Institute of International Relations, Zelienople, Pa.
June 22-25. Congregational Christian Churches General Council, Cleveland, Ohio.
June 24-29. Association of American Baptist Educational Institutions, Green Lake, Wis.
June 24-30. American Friends Service Committee Institute of International Relations, Camp Mary Orton, Worthington, Ohio.
June 24-July 1. American Baptist Convention Recreational Laboratory, Green Lake, Wis.
June 24-July 8. American Baptist Convention Laboratory School, Green Lake, Wis.
June 25-July 22. Mount Holyoke Institute on the United Nations, South Hadley, Mass.
June 26-30. New England Town and Country Church Conference Annual Meeting, Ocean Park.
June 26-July 1. American Baptist Convention Radio Workshop, Green Lake, Wis.
June 26-July 4. American Friends Service Committee High School Institute of International Relations, Harvard, Mass.
June 26-July 1. Winona Lake School of Missions, Winona Lake, Ind.
June 27-July 4. American Friends Service Committee Institute of International Relations, Whittier, Calif.
June 27-July 7. Colgate-Rochester Divinity School Intensive Summer School, Rochester, N. Y.
June 30-Aug. 25. American Friends Service Committee Summer Work Camp projects, Sells, Ariz.; Richmond, Calif.; Washington, D. C.; Southwest Harbor, Me.; Philadelphia; Maryland, Tenn.; Cheritos, Va.; Elk View, W. Va. Junior Work Camp projects, Pine Mountain, Ky.; Gladden, Mo.; Stonington, Me.
June 30-Aug. 9. American Friends Service Committee International Service Seminars, Sedona, Ariz.; Claremont, Calif.; Woodstock, Ill.; Milton, Mass. Plymouth, N. H.; Hoosick, N. Y.
July 1-5. Summer Institute for Social Progress, Wellesley, Mass.
July 3-5. World Council of Churches Commission on International Affairs, Toronto.
July 3-11. Northfield Missionary Conference, East Northfield, Mass.
July 3-19. Candler School of Theology Sixth Annual Town and Country School, Emory University, Ga.
July 5-11. Baptist-Disciple Conference, Green Lake, Wis.
July 5-11. Christian Writers and Editors Third Annual Conference, Green Lake, Wis.
July 6-7. World Council of Churches Executive Committee, Toronto.
July 8-13. World Council of Churches Central Committee, Toronto.
July 10-14. Interdenominational Institute on Racial and Cultural Relations, Eden Seminary, Webster Groves, Mo.
July 10-20. American Christian Ashram, Bridgewater College, Bridgewater, Va.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVII CHICAGO, JUNE 21, 1950 NUMBER 25

EDITORIAL

IF Christian humility and dedication could solve the religious dilemma of the H-bomb, the chairman of the "Commission of Christian Scholars" picked by the Federal Council to study that problem should be able to point his colleagues to success in their endeavor. But that chairman, Bishop Angus Dun of Washington, calls his an assignment "in which failure is almost certain." Here are some of the words in which Bishop Dun outlined the task set the commission. "We are asked," he said, "to enter together into a dark cavern of perplexities in the hope of finding some light which can guide us and our fellows. To refuse the assignment would be to turn our backs on the responsibility which God lays upon us. . . . We are supposed to be men and women who can bring 'the mind of Christ' to bear on the truly dreadful issues which confront us. . . . It will be our task to look with honest and open eyes at the powers of mass destruction now available . . .; to consider the human and political and moral results of the bombing procedures used in World War II . . .; to consider . . . international control of [atomic] weapons; and certainly to ask ourselves what conceivable decisions or actions could be taken by Christian individuals or Christian groups seeking in sincerity to do the will of the Father of our Lord Jesus Christ in our world now." On the commission, in addition to its theologians, will be Theodore M. Greene, Yale philosopher; Chester I. Barnard, Rockefeller Foundation president; W. W. Waymack, former member of the U.S. Atomic Energy Commission. The real issue which the commission will face is not the H-bomb or bacteriological warfare. It is to find an answer to these questions: Is there today such a thing as a just war? If so, what is its nature? If not, where does that leave the Christian and the Christian church?

Forward to Failure

Lutherans Vote For Unity

THIS IS a critical year for Lutheran unity. Each of the major Lutheran denominations is holding a convention in which union will be the major topic of discussion. The eight member bodies of the National Lutheran Council are asked to decide whether they will move toward organic union and, if so, whether they desire to convert the council into a federation as an instrument to further that union. The first convention to be held was that of the Augustana Evangelical Lutheran Church, which met in Washington. It voted for organic union with the other National Lutheran bodies and for federation as a way to attain union. It also accepted membership in the proposed National Council of Churches of Christ in America, which will be launched next December. The action of the Augustana Lutherans therefore affords an auspicious start toward Lutheran unity. It is notable that it seeks a unity which is cooperative with the rest of American Protestantism. The action is not unexpected, since the Augustana denomination has long maintained an ecumenical attitude toward other Christians, Lutheran and non-Lutheran alike. But it will not be without its influence. The 400,000 membership of this denomination, with its 1,100 churches, is highly respected. Its ministry is required to have a high level of training and the educational level of its church members is higher than the average. The vote of the Augustana convention should have considerable weight with the coming convention of the United Evangelical Lutheran Church in Hutchinson, Minnesota. This denomination, which has 2,500 churches and over 700,000 members, probably holds the immediate future of Lutheran unity in its hands. If it should follow the example of the Augustana Church, the emergence of a new Protestant denomination, capable of assuming the leadership with which the word Lutheran should be associated, will be assured.

Catholic Schools Report Growth

A SURVEY conducted by Benjamin Fine of the *New York Times* indicates that the educational system of the Roman Catholic Church is in a period of considerable expansion. Mr. Fine, whose study was reported in a front-page story on June 5, received the cooperation of the National Catholic Welfare Conference. Sampling 23 of the 126 dioceses and archdioceses, he estimates that the "huge building program" for parochial schools of the church will cost $250 million in the next five years. In New York and Brooklyn alone, some $40 million will be spent. Cleveland is spending $6 million this year; New Orleans, $2.5 million; Cincinnati, the same amount; Indianapolis and Syracuse, $1 million each. The percentage of the total school population claimed by Roman Catholic elementary schools in some dioceses is high: New York, 55; Manchester, N.H., 55; St. Cloud, Minn., 44; Rochester, N.Y., 42; Syracuse, N.Y., 40; Cleveland, 36. In the country as a whole, this church was educating less than a tenth of the children in 1920, but somewhat more than a tenth in 1948. The report shows that the greatest gains made by the Catholic educational system have been in secondary and higher education. Between 1920 and

1948, elementary or parochial schools increased from 6,551 with an enrollment of 1,795,673 to 8,289 with an enrollment of 2,349,049. In the same period, secondary schools jumped from 1,552 to 2,150; their enrollment from 130,000 to 485,000. College enrollments soared from 35,000 to 300,000. This entire system requires 109,540 teachers, which is twice the number listed in 1920. Mr. Fine quotes the educational department of the N.C.W.C. as repeating the familiar claim that the Catholic educational system is saving taxpayers considerable money. It has now raised its estimate to $500 million a year in local school expenses.

Bailey Bill Shows Signs of Life

IN COMMENTING last week on Congressman Graham A. Barden's elevation to the chairmanship of the House labor and education committee, we indicated that there is not likely to be a federal aid to education bill voted on at this session of Congress. That is still the prospect. But another bill has passed the House committee and may come to the floor. If it does, it is likely to pass. If it passes, a precedent for federal legislation in the field of education will be set which could have important consequences. This is the bill sponsored by Representative C. M. Bailey of West Virginia. The Bailey bill is designed to give federal aid to school districts which are staggering under the load dumped on them by federal workers. When a new airfield or construction project or army depot is opened, hundreds —often thousands—of children from the families thus brought into a town or region require school facilities. Local school districts cannot carry the load. Various federal agencies, using wartime emergency powers, have been helping out the local authorities. But much of this aid is about to expire. Congressman Bailey's bill would regularize and make adequate the whole procedure by supplying federal aid in the so-called "federal impact" areas. If it passes the House, there is a good chance that the Senate will act on it before adjournment. But the thing to note is that the bill, while restricted to one definite type of school need, provides that federal funds are to go to public schools only. It leaves the issue of "auxiliary services," as does the now quiescent Barden bill, entirely to one side. If this is sound policy for the "federal impact" areas—and the House labor and education committee has unanimously voted that it is—why is it not sound policy for all areas?

Should Scientists Have Diplomatic Status?

SCIENCE once prided itself on its international character. Scientific advances in one country were promptly reported to every other country. The laboratories of the world, with only a few exceptions, stood open to all accredited scientists. Two world wars and a cold war have changed all that. And the scientists don't like it. They know they are not keeping up with international developments in their fields. They warn that this country, in hoarding its scientific secrets, is losing more than it is gaining. What should be done? In a 170-page report published by the state department, Dr. Lloyd V. Berkner, who has been studying the problem for Secretary Acheson, proposes that a scientist with diplomatic rank be attached to all our important embassies. These men would be expected to keep American science up to the minute on every important scientific development abroad. Much that Dr. Berkner has to say in his report is true and wise. His proposal is said to have the backing of the National Academy of Sciences as well as of the state department. We regard it, however, as unsound, likely to add to the tension between this country and the Communist world if it goes into effect, and also likely to place American science and scientists in many ambiguous and embarrassing positions. Why? For the simple reason that such scientific attachés on embassy staffs, claiming the privileges of diplomatic immunity, would certainly be regarded by the Russians and their satellites and by many in other countries as just so many high-class American spies. Attractive as the state department proposal may look at first reading to some scientists, we believe that after careful consideration the nation's scientific leaders will conclude that scientists working under such conditions would add little to our store of knowledge and much to the suspicion with which we are regarded by other nations.

What Are Methodists Doing On C.W.S.?

"THE IMMEDIATELY urgent problem of Church World Service is therefore to receive instruction or guidance from the churches as to the resources that can be made available, which will determine the total volume and nature of the operations which should continue throughout 1950." With these words the interdenominational "Committee of Nine" early this year concluded their recommendations concerning the future of this Protestant relief agency. Pursuant to that report, The Christian Century undertook to discuss the current state of interchurch cooperation in relation to C.W.S. In our issues of March 29, May 3, May 17 and June 7 we insisted that considerations of humanity and honor combine to support the committee's recommendation. We deplored the fact that a few denominations, among which the Methodist Church is most conspicuous, are failing to meet the moral obligation involved, especially in relation to displaced persons. When no official comment was forthcoming in relation to the committee's recommendation, we asked if that meant that C.W.S. is to be quietly scuttled. This brought a reply from *Zions Herald*. On May 17 it editorialized on "the Century's dig," said that the Methodist Church is giving to CROP and other relief services and quibbled about our figures, which were taken from C.W.S. reports. We are grateful for every cent given through CROP, but that organization does not do the work of C.W.S. *Zions Herald* promised that "next week" it would carry a statement by Bishop Titus Lowe, chairman of the Methodist Committee on Overseas Relief. In the following issue, the editor said the bishop "has been unable to get the statement to us by press time, but assures us that it will be forthcoming and in our hands in time for next week's issue." For some curious reason, The Christian Century did not receive its copy of the May 31 issue. Eventually we found a copy in a Chicago library. In neither it nor the June 7 issue could

we find the promised explanation by Bishop Lowe. It did however carry a statement from Ralph Stoody, director of Methodist Information, which had been sent us earlier with the notation that "this is not sent to you for publication." Now that it has been published elsewhere, we assume that we will not be charged with violation of journalistic ethics if we observe (1) that Methodist gifts of $82,293 in 1949 as contrasted with gifts of $1,395,079 in the first three years of C.W.S. prove our point that the largest denomination earlier accepted as a moral obligation a commitment which it later sharply curtailed; (2) that Mr. Stoody's statement that "a major part of Methodist relief was already earmarked by General Conference authority and could not be rerouted" does not meet the issue involved in making C.W.S. responsible for helping displaced persons and then cutting off the funds without which they cannot be assisted. It does not comply with the request of the Committee of Nine.

Socialists Vote Down Norman Thomas

ONE of the melancholy spectacles in American politics has been the decline of the Socialist vote from the 920,000 for 'Gene Debs in 1920 to the 140,000 received by Norman Thomas two years ago. That steady drop has made thoughtful Socialists question what the role of their party in this country should be. And the rise of powerful political organizations connected with labor, such as the C.I.O.'s Political Action Committee and the A.F.L.'s Labor League, has convinced many of them that they could most effectively influence American life by concentrating on educational efforts within such bodies. Norman Thomas supported that view at the recent national convention of the party, held in Detroit, but to no avail. By a decisive margin the delegates voted down the Thomas program and decided to keep on putting up candidates for office even where they have no chance of making a showing. What Mr. Thomas was proposing was that the Socialist party in the U.S.A. should transform itself into a sort of Fabian society. Since candidates of the major parties have been running off with the Socialists' clothes ever since the days of Bryan and Teddy Roosevelt, Mr. Thomas would encourage that process by having his comrades spend most of their energies on teaching the major parties and their candidates to think, shall we say, socialistically. Perhaps John T. Flynn's charge that the Fabians started Britain on the road to ruin frightened the Socialist delegates at Detroit. At any rate, they voted down the proposals of the man who has six times been their presidential candidate. The result, in all likelihood, will be more inward division in the party and a further decline in its role in American political life.

McMahon Plan Now Before Congress

ON JUNE 6 Senator Brien McMahon presented his epochal disarmament proposal, first made in a speech shortly after President Truman authorized work on the hydrogen bomb, to the Senate for action. Six senators—Magnuson, Fulbright, Morse, Sparkman, Gillette and Hendrickson—joined him in sponsoring the move, which is presented as a concurrent resolution. Representative Price and three other congressmen are offering an identical resolution in the House. Congress, if it passes the resolution, would recommend an immediate special session of the General Assembly of the United Nations "for the single purpose of stopping the armaments race by speeding agreement upon effective and enforceable disarmament and control covering conventional armaments, biological and chemical agents and atomic and hydrogen bombs." As evidence of its good faith, Congress would "pledge itself to appropriate and to make available to the United Nations" when such disarmament takes effect "*all sums* which would otherwise have been spent upon weapons for a period of five years." The money thus made available, which at the current rate of expenditure would be $70 billion from this country alone, would "be expended by the United Nations for peaceful development of atomic energy, technical assistance programs to underdeveloped areas, and general economic aid and assistance to all war-ravaged countries." Finally, Congress would call upon all other governments to make a like pledge. The McMahon resolution is listed as S.Con.Res. 94. Better than any other proposal which has come before Congress in recent years, this reveals the cost of war preparations and presents armaments as the major obstacle to world development. It deserves wholehearted support as a means of focusing opinion on the problem of disarmament and on the surpassing attraction of the alternative course of building for peace under the United Nations.

Who Doubts the Reality Of Progress?

LET skeptics who question the fact of progress—"onward and upward forever," as Dr. Morrison put it in his article last week—lapse into silence. From Chapel Hill comes word that botanists at the University of North Carolina have discovered a chemical product which will put an end to mowing the lawn! Maleic hydrazide is its name, and it is something which comes along when you make rubber. Experiments have shown that, if sprayed over a lawn after the first cutting in spring, grass will do no more growing for the next four months. To be sure, this wonder drug is not yet on the market, and the Chapel Hill announcement contains some ominous words about "its possibilities still are promises rather than realities," and that "much experimentation still is necessary before the chemical can be recommended to home gardeners or farmers." Nevertheless, a new beacon of hope has been lighted which must never be allowed to go out! Maleic hydrazide will do other things, it is claimed, besides putting the lawn mower out of business. It will kill crab grass and weeds, end the drudgery of cleaning out cotton rows and keep pollen-producing blossoms from forming on hybrid corn. It will even keep fruit trees from budding before the frost peril is past. These are benefits not to be minimized. But with the thermometer at 92, and the grass responding to last week's downpour and this week's blazing sun in the fashion it has from time immemorial, a suburbanite may be forgiven for concentrating on the prospect of a day when mowing the lawn will be no more. How

about lumping the Nobel, Pulitzer, Hollywood Oscar, Abingdon-Cokesbury and all the other prizes this year and bestowing the glittering result on the botanists of Chapel Hill? Science marches on!

Wisconsin Farmers Frame Code for Christians

NOT ALL Christian laymen believe that, because of the ambiguities of human conduct in our less than ideal society, it is useless to try to define and observe Christian rules for living. A group of dairy farmers in Wisconsin, after meeting twice a week all winter, have published their answer to the question: "What does it mean to be a Christian dairy farmer?" All the members of the panel were dairy farmers except Rev. Louis G. Poppe, minister of the Emerald Grove Congregational Christian Church near Janesville, and a county judge. Their findings make up a 2,250-word document. This deals, in blunt, practical language, with what a Christian dairy farmer should believe in and do concerning land use and conservation, land tenure, education in his community, roads, recreation, church activities, marketing practices, relations with other farmers, with government and with other economic groups and his position on international trade and welfare. When these farmers are challenged to tell what their religion means in the day-by-day running of their dairy farms, they are ready with an answer. Various parts of that answer are likely to involve them in debate, but at least they have worked out a reason for the faith that is in them. Copies of their declaration can be obtained from the agricultural relations department of the Congregational Christian Council for Social Action, which may be addressed at Merom, Indiana. Dairy farmers are not the only Christian church members who could find a stimulus to more effectual churchmanship in a study of the Emerald Grove statement.

Kyodan Facing Threat From Within

JAPAN'S united church, the Kyodan, is said to be threatened by much the same disruptive factors which have made trouble in Korea. (See "Presbyterians Reap Korean Harvest," May 24.) A dispatch to Religious News Service, stating that Moderator Michio Kozaki of the Kyodan has canceled his plans to attend the meeting of the World Council's Central Committee in Toronto next month, interprets this as meaning that the separatist movement headed by conservative Presbyterian elements has reached such proportions that the head of the church dare not leave home. . . . Since the first of this year Union Theological Seminary in Richmond, Virginia, has been providing guided home study for as many of its graduates as wish it. Courses are offered in biblical studies, pastoral counseling, theology, preparation and delivery of sermons, church administration and a number of other fields. Faculty members prepare outlines of study; the books are furnished free from the seminary library. There are no examinations, no credits, no degrees. . . . Little has been said recently about the effect of atomic radiation on the human reproductive process, and what has appeared in print has tended to pooh-pooh any fears. Yet Britain's famous medical journal, the *Lancet*, now warns atomic scientists not to marry other atomic scientists. Delayed effects of the radiation to which the partners in such a marriage had been exposed, says the *Lancet*, might have serious results in their progeny. The warning is based on a study of Hiroshima and Nagasaki victims, together with a study of Americans who have been working for years with cyclotrons.

Days of Decision

DECISIONS which will have tremendous effects on history are being made these days in Europe and in Washington. Some of them offer hope that old and festering wounds may at long last be healed, that a way to a firm peace may be opening. Some of them point toward a continuation, indeed an increase, of policies which the peoples whose governments have been locked in cold war fear are driving toward global catastrophe. Hope has sprung anew in the hearts of millions as they have glimpsed, however vaguely, the possibilities opened by decisions of the first sort. But this new-born hope is already beginning to sag in the face of the sinister developments. All these decisions, the hope-inspiring and the dread-awakening, need to be considered together if their total importance is to be grasped.

I

First in importance, since it really gives promise of putting a new face on the international situation, has been the decision of the French government to seek an end to its old quarrel with Germany. This it would start to do by integrating the basic heavy industries of the two countries in a common enterprise which, in the words of the French offer, would make "any war between France and Germany not only unthinkable, but in actual fact impossible." Not since Secretary Marshall made his fateful speech at the Harvard commencement three years ago has any government taken as bold and faith-restoring a step as did Foreign Minister Schuman when he made his offer to Germany—and to any other European government which chose to take advantage of it. By fusing the coal, iron and steel production of these countries under a "joint high authority" which would supply all markets on equal terms without tariff interference, the French sketched a method whereby western Europe can be integrated in actuality, its economic strength and the prosperity of its peoples restored and its self-reliance regained.

Second only to the French courage in putting forward this revolutionary proposal has been the swiftness with which the West German state has accepted it and the decision of Italy, Belgium, Holland and Luxembourg to throw their lot in with it. For this means that if the negotiations, which are to start immediately, produce a working agreement, there will come into being one single trading area extending from the North sea to the Mediterranean, containing a population about equal to that of the United States and with the enormous productive potentialities of such regions as the Ruhr, the Saar and the manufacturing cities of north Italy. This is what Mr. Hoffman has been in-

sisting must come to pass if western Europe is ever to get back on its feet and end the despair and apathy of its peoples. Perhaps that explains why the ECA is proposing (see the *New York Times* for June 2) to transfer a large part of a $600 million fund to help the Schuman plan go into effect.

Over against this decision of the four nations on the Continent to join with the French and West Germans must be set the decision of the British government to stay out. Many reasons have been given for this decision, but it is the decision itself which counts. When the French proposal was first made the London *Economist,* though emphasizing the difficulties in the way, concluded that "solid reasons . . . exist that should lead the British government to join wholeheartedly in the examination, drafting and establishment of the proposed council. Cautious hesitation has become too invariable a factor in the formulation of British policy. On this occasion, at least, no ground should be given for any accusation of 'dragging the feet.' " Yet that has happened. With Mr. Bevin in the hospital for a serious operation, and Mr. Attlee and Sir Stafford Cripps off on vacation, these immensely important negotiations were left in the hands of an almost unknown junior minister and ended in a British rejection of the French invitation. This, the French became convinced, resulted from a British refusal to contemplate any international authority with power to override the nationalistic policies, economic or otherwise, of individual governments. But its effect will be to leave Britain off on the margin while France and the other five nations launch their great venture for Europe's rescue.

While this was happening, the United States was making a decision of grave moment. It was made in the light of the approaching end of the Marshall plan, and on the basis of American military intelligence reports that Russia would be ready to start a war in 1953-54. In essence, the American decision was to put everything this country has into the development of the North Atlantic military alliance as our method of insuring peace. We are to rearm our allies in that alliance so that, three years hence, they will be so strong that the Russians will not dare to start anything. Thus, when the Marshall plan ends, our exports—mainly armament exports by then—will still keep flowing to Europe and our prosperity will continue. President Truman has already asked Congress for another billion and a quarter to ship arms abroad next year, and Secretary Acheson has warned a congressional committee considering the request that future askings will be larger.

Along with this decision to throw everything, so far as Europe is concerned, into the military alliance and the MAP (military assistance program), the United States government has been making negative decisions of almost equal moment. It has decided to turn a cold eye on Trygve Lie's efforts to get us to reopen negotiations with the Russians through the United Nations, and it has met with chilly silence the unexpected Russian acceptance of the proposal by the U.N. Economic Commission for Europe of a European grain pact which would restore east-west trade on that continent. No reputable economist denies that east-west trade must be restored if western Europe is ever to get off the American dole or escape collapse. But for all the attention that Washington has paid to the Russian approach, Congress and the American public would never know that it had been made. Evidently we have decided to risk the onus of being held responsible by Europe's masses for blocking this effort to mitigate, if not end, the cold war.

II

The American decision to deal with the problem of Europe's peace in what General Marshall, in his Memorial Day address, deplored as "complete dependence on military and material power," was announced to Congress by Mr. Acheson in his report on the recent London negotiations. The whole policy rests, he said, on "the creation of balanced collective forces." This is "the only principle" which will work. It is "the only way" to meet the Russian threat. And it is a principle of "great and perhaps revolutionary significance." But is it any good? We do not believe that it is.

One reason why it is no good, as Walter Lippmann has pointed out, is that it makes the rest of the peoples believe that we are controlled by the "damnable obsession" that nothing counts with us today but preparing for our strategic necessities in a future war with Russia. That drives a spiritual wedge between us and the war-weary peoples of Europe. It makes Mr. Acheson's talk about the glories of unity within the North Atlantic alliance sounding brass—Pentagon brass. But another reason is that it is no good from a military standpoint. "Balanced collective forces" is to mean, we are told, that the U.S.A. and Britain will concentrate on air and sea forces, while leaving France to provide the land divisions to hold back the Russians. What price the French army—defeatist in 1939, bogged down now in Indo-China and, if recruited up to the strength of 25 or 30 divisions the Pentagon talks about, with every third or fourth conscript a Communist?

Oh well, it is said, perhaps we can't rely on the French. But we can fall back on the Germans. And if the Germans furnish the bulk of the land armies holding the Russians at the Elbe, who will really run the Atlantic alliance? Or with such a resurrected German army, what sense of security will the rest of western Europe have? Or who can be sure that a young German today is any more ready to fight than a young Frenchman? As a matter of fact, the "great and perhaps revolutionary" concept of "balanced collective forces" is so obviously nothing that our allies would rely on for a minute that General J. Lawton Collins, U.S. chief of staff, has already rushed forward with an announcement that we will furnish artillery for ground armies that will fire atomic ammunition.

In other words, General Collins is saying that we know it is impossible for the French, Germans, Belgians, Dutch, Luxembourgers, Italians, Portuguese and the rest of our Continental allies to furnish enough divisions to stop the Red armies if they attack. We can understand why, in terms of meeting mass force with mass force, our idea of "balanced collective forces" has been received with no enthusiasm whatever by the common people in our allied nations. But let them stop worrying about disparity in numbers of divisions; we will arm them with atomic weapons by means of which one shall chase a thousand and two put ten thousand to flight. A careful reading of General Collins' statement, however, shows that he does

not say we can furnish such weapons and ammunition *now*. "It is by no means impossible," he says, "to develop an artillery piece that would fire an atomic weapon." That's different.

III

There is one more decision yet to be made in this history-making series. Does this government want western Europe to become strong enough economically and in the spirit of its people so that it could become a "third force" standing between Russia and the United States and dealing with both on a basis of virtual equality? That was what Chancellor Adenauer of West Germany saw in the Schuman plan the minute he read it—and the reason he hailed it with joy. That is why the plan has received such acclamation in the other countries which are joining to translate it into actuality. Mr. Hoffman and his men in the various agencies of the Marshall plan have also hailed it, and promised help, apparently indifferent to political consequences if the economic ends can be achieved.

But does this readiness to see a neutralizing "third force" emerge in western Europe carry through to the White House, the state department and the Pentagon? Does it get support in Downing Street? The French believe that the answer to the second question is definitely No. They believe that Britain is as adamant as ever against the emergence of any strong political power across the channel or of any economic force capable of threatening England's exports. They are not sure about the answer to the first question. We wonder whether Mr. Truman and Mr. Acheson have yet answered it, even to themselves.

The integrated western Europe for which the Schuman proposal is so boldly venturing could become a "third force" which, by its economic and psychological strength, would put a virtual end to any threat of a Russian invasion. But that would also cut down on the influence of the Pentagon in American government, the size of military appropriations, the promise of careers in the armed forces. It would shake our bull market. It would permanently relegate Britain to a minor role. Does the United States truly desire to see such a "third force" come into being? Which element in American thinking, the Hoffman mind or the Pentagon mind, will prevail when President Truman makes his decision?

Hail to a 'Functional' Ministry!

EDITOR THE CHRISTIAN CENTURY:

SIR: A few days ago there came to me in the mail a document of such philosophic depth and cosmic import that I feel it should not be lost to posterity. So I am relaying it to you. At first glance, it looked formidably ponderous, with a title heavy enough to sink a battleship—"Proposals for Functional Pastorates." I learn from a source usually unreliable that it was written by a Methodist bishop still active in the Church Militant. (I give you one guess. No, that was wrong. You'd be surprised!)

I started to read it and cried out in pain, "My sainted aunt! Here is another cock-eyed program in full bloom!" But soon, with gurgles of delight, I discovered that (in the language of Josh Billings) it was "writ sarkastic." The bishop punctures deftly, with a sharp hatpin, the swelling balloon of the craze for "functionalism"—the trend toward such a highly specialized ministry of the church that soon there will be few men or none left to engage in such outmoded, old-fashioned jobs as pastor, missionary or teacher of religion in college. There will only be ten thousand times ten thousand district or conference or presbytery or association "specialists," just as in some places in medicine the general practitioner seems to be giving way to specialists-in-the-left-nostril and specialists-in-the-right-nostril, with another specialist for the bridge of the nose.

Well, at any rate, here is the bishop in full flight. Perhaps he was relaxing after holding five annual conferences and making 1,029 appointments, 30 per cent of which were for Full-Time Directors of Something. (We give only a few selections.)

Church Extension, Debt and Fund Raising. 1 Conference Director, 4 District Officers, all full time. Each district must provide 20 debts annually to insure the full-time employment of these officers.

Education. 1 Conference Director, 4 District Directors, 8 Youth Experts (minimum age 45; 4 for introverts and 4 for extraverts), 4 Adult Experts (minimum age 16), 4 Intermediate Leaders, 4 Primary Promoters, 4 Cradle Roll Organizers and Prenatal Care Advisers, 8 additional for each institution of higher learning. (More may be added if all members of the Conference are not otherwise cared for in detached service.) All full time.

Counselors, Psychiatrists, Advisers and Confessors. 1 for every 7 churches (one day a week at each church). Panel of 10 to psychoanalyze the psychiatrists.

Worship Experts. 1 Conference Director, and 1 Director, full time, for every 15 churches; 1 specialist on Synthetic Gothic for every 30 churches.

Publicity Experts. 1 Conference Director, and 1 Director, overtime, for every 12½ churches. To be qualified and remain on the job, must use 5 reams of paper per week and get 12 inches published.

Temperance. 1 Conference Director, and 1 Director, full time, for every 35 saloons in the Conference. (Must be reasonably temperate.)

Digesters. 1 for every 12½ churches, full time, with ample office force to read all literature of all Boards and to summarize, digest, distribute or destroy.

Truck Drivers. 10, full time, to haul literature from Board Headquarters to Digesters. On return trip should carry suggestions and complaints, up to capacity. (Balance by R.R. freight.)

This will do away with resident pastors. The coordinators will draw up a plan by which each church every Sunday will have one of the above officers in the pulpit, a different one each Sunday. Every man will be in detached service; some doubly detached.

Each man of those listed above is expected to spend one-half of the weekdays in Retreats (seminars, institutes and conferences) and the remaining days in Advances.

Thus endeth the Morning Lesson.

Yours,

SIMEON STYLITES.

This Is the Sixth in a Series of Twelve Articles Written by Editors Of The Christian Century on Successful American Churches Named by a Poll of American Protestant Ministers

Great Churches of America

VI. Trinity Lutheran, Freistatt, Missouri

AS YOU TRAVEL along the paved highways and graveled byroads of southwest Missouri on a Sunday morning, you pass many an unpainted frame church, its windows boarded up, abandoned by the congregation which formerly worshiped there. You pass others around which a pitiably small group of cars is parked, their owners assembled for services conducted by a part-time minister from a distant town.

The picture becomes different, however, if you turn off Highway 166 at a point in Lawrence county 33 miles west of Springfield, and follow the black-top road leading south. Long before you reach the sign reading "Freistatt, Population 132," you are aware of streams of cars approaching from all directions, converging on the stately white church which dominates the rural landscape, its 80-foot spire reaching upward from a green, elm-shaded lawn bordered by a thick privet hedge. For a solid block on both sides of the wide street, cars are parked parallel to each other, backs to the curbs; others range down the graveled streets leading east and west between the neat, wide-spaced houses. In front of the church door a crowd of reverent, well dressed people wait patiently for the young ushers to find places for them in the crowded pews inside. By the time the sober, red-haired pastor in his black robe has taken his place in front of the simple white altar to begin the traditional Lutheran liturgy, every corner of the building is filled.

The Church Is *the Community*

This is Trinity Lutheran Church (Missouri Synod), which the Protestant ministers who took part in The Christian Century's poll on great churches of America named as the rural or small town congregation most deserving of study in the southwest quarter of the nation. In a period when the typical American rural church picture has been one of decline, Trinity Lutheran has grown and developed in vitality, until today it counts on its rolls 800 baptized members, 600 of them communicants—this in a village of 132 souls!

The key to this strength, one soon discovers, lies in the complete identification of the church with the community, and of the community with the church. It is impossible to find out where one leaves off and the other begins. A resident of Mount Vernon or Monett, the nearest trading centers lying eight miles north and south of the village, may refer to a farmer in the community as living "out on German prairie"; the farmer himself says he is "in the church." All but one of the neat white farmhouses on the 80-to-100-acre tracts for some five miles to the east, south, west and north of the village, and every house in the village itself, are occupied by members of Trinity Lutheran Church, as are many of those in peripheral areas.

Trinity Lutheran Church (Missouri Synod) of Freistatt, Missouri, was chosen in The Christian Century's poll of 100,000 ministers as the rural or small town church most worthy of study in the southwest quarter of the nation. This included the states of California, Nevada, Utah, Arizona, New Mexico, Colorado, Kansas, Oklahoma, Texas, Missouri, Arkansas and Louisiana. Other southwest area churches in this category which were frequently voted for were two in Kansas—First Methodist in Baldwin and Zion Methodist in Robinson.

The German Background

The Freistatt community today is the fulfillment of the dreams of the first settlers. These were German immigrants who had found the winters in Minnesota, where they first made their homes, so forbidding that they took advantage of the Frisco railroad's offer to sell at $6 an acre the Missouri land it had been granted by the government as an inducement to expand westward. They arrived at Christmastime 1873—the Fritz and Schoen brothers and their families. Soon they had staked out homesteads on the sandy, brush-covered upland eight miles north of the railroad. On the way from Minnesota, they had paused in St. Louis long enough to negotiate at Missouri Synod headquarters for a pastor to come as soon as they could erect a church. Hardly were their first rude shelters up when they were being visited by a *Reiseprediger*—traveling pastor—who conducted religious services in their homes and administered the sacraments. By the following September they had organized a regular congregation. The next April found them with a church building, a resident pastor and a parish school.

From Minnesota, New York, Ohio, Wisconsin, and particularly Illinois, other restless German immigrants, hearing that in southwest Missouri a "real" Lutheran community was growing, poured in to take over the farmland on all sides of the tracts purchased by the firstcomers.

From the beginning, the aim was to establish a cohesive community of like-minded, God-fearing souls who would govern their every action by the word of God as Missouri Synod Lutherans believe it has been spoken through the Bible. When a son was ready to marry, his father looked about for a piece of land on the outskirts of the community, then offered such a high price for it that the non-Lutheran owner was glad to turn it over to the younger Lutherans.

Today, few sons and daughters of Freistatt leave to seek work or homes elsewhere. Those who do not wish to farm obtain jobs in the neighboring towns, but most of them continue to live in the community. If they do establish homes near their work, they try to come back for church

services; if this is impossible, they take care that their new homes are near another "real Lutheran church." For the most part, they marry within the community. Aufdembrink, Fritz, Kleiboeker, Krueger, Osterloh, Schoen—such names make up the bulk of subscribers to Freistatt's mutually owned telephone exchange. In the few cases when young people have married "outside," they have invariably brought their partners into Trinity Lutheran membership. The number who have left the Missouri Synod fold is infinitesimal. Young Freistatters express amazement that anyone should be surprised at their unwavering loyalty to their faith; they have found their relationship to their church such a vital one that they can envision no other rewarding way of life.

Why Has This Church Flourished?

Here, then, is another rural church whose influence, like that of the New Knoxville, Ohio, Evangelical and Reformed Church described in the second of The Christian Century's studies of great American churches, but to an even greater extent, is based primarily on its rootage in a community whose ethnic oneness has set it apart from the area round about. Is one to conclude that rural Protestant churches flourish persistently only in such ground? Will this separateness, in the presence of the greater interrelation which today's living demands, continue to be a source of health? Can other rural churches, made up of people of diverse backgrounds and interests, hope to hold their people, to influence their daily lives, as do these churches which depend for a great part of their strength on the common ethnic heritage of their membership? Why have such churches as Trinity Lutheran, such communities as Freistatt, persisted along the original pattern while others, similarly established, have disintegrated? Is it the church, or the community, which holds the key to that persistence?

For members of Trinity Lutheran, there is a quick answer to the last question: "Our church." And, as a corollary, "Our Christian day school." All that the community is, they unanimously agree, the church has created. When people are loyal to their faith as they are, rest their decisions invariably on what their church teaches them is God's word as revealed in the Bible, the community of which they are a part cannot help being as nearly an ideal place to live as man can make it. Time and again, in conversation, these people bring in as illustration: "The Bible says . . ." Explains a successful farmer, highly respected as a leader throughout the county: "If you have a knowledge of the Bible so complete you can always refer to it for help in deciding what to do, you can handle any situation you meet."

Through the years, Trinity Lutheran has established daughter churches in eight other towns and cities of southwest Missouri. All but the one in Aurora, which is still maintained on a mission basis, have grown up to be flourishing, self-supporting congregations. This "mother" relationship typifies, in a way, Trinity's own function for her flock of 800. "I owe everything to my church" is no idle statement when uttered by a Freistatt farmer. "My church gives me a center around which to build my whole life," explains an insurance salesman whose work takes him far afield but who sacrifices advancement to be able to keep his home in the village. "When I meet people today who are confused by the times, uncertain of themselves and what they believe, I thank God for what I have been given."

The faith which so permeates the lives and deeds of the people of Freistatt is based solidly on the doctrines of the Lutheran Church—Missouri Synod. Probably no other of that communion's 5,572 congregations has remained more loyal in its strict adherence to the principles enunciated by those founders in Saxony who refused to countenance what they considered adulteration of the Scriptures by the state church leadership and sailed from Germany in 1838 to re-establish "true Lutheranism" in a land where religious freedom was guaranteed.

The confession of faith those founders signed in their "emigration resolutions" is a key to the doctrines to which members of Trinity Lutheran subscribe today: "All the undersigned . . . confess themselves to be adherents of the pure Lutheran faith as contained in the word of God of the Old and New Testaments and set forth and confessed in the Symbolical Books of the Lutheran Church. They adhere to these confessions in their entirety without any additions; they confess these writings in their simple, literal sense . . ." Ask any member of Trinity Lutheran what he considers the essential point of his church's doctrine, and he will probably explain that it is the insistence on belief in the Bible as the unadulterated word of God, in the sacraments as true covenants, not symbols. He will add that he holds others entitled to their own beliefs—"Heaven would be a lonely place if only Lutherans were there," a Freistatt businessman admits.

Trinity Lutheran Church represents the flowering of the Missouri Synod's insistence on keeping to the purity of its faith, holding to the letter of its doctrines as it understands them, resisting every step toward cooperation with other churches which it fears might lead to some compromise of principles. Its members' forebears were among those Germans who, though living in widely scattered parts of the United States, read in *Der Lutheraner* C. F. W. Walther's stirring call to reform and in 1847 came together to form the German Evangelical Lutheran Synod of Missouri, Ohio and Other States.

Faith Issuing in Deeds

The firm grounding of character in the faith begins for the member of Trinity Lutheran when at the age of approximately 10 days he is carried up to the altar for baptism. It goes on through regular attendance at worship services during his childhood, through the eight years he spends at the parish school, culminating in his confirmation. It is strengthened through Bible study all his adult life, through the service he renders in the various channels Trinity Lutheran opens to him, and continues up to the day when he is laid to rest in the graveyard behind the church, where the community's dead lie side by side, not in family plots.

People round about marvel at how deeply religion motivates all that the people of Freistatt are, all that they do. "No one has ever lost a cent in a transaction out there," says a Monett bank executive. Merchants are unanimous in declaring that they would rather do business with people of the Freistatt community than with anyone else. Two circuit judges testify that in all their period of service in the area (17 and 20 years respectively), they

have never had a case from the Freistatt community on their dockets. There has been only one divorce, and that was many years ago. ("We could have prevented it, too, if we had been alert," a member of the church laments.) There have been no arrests; the village has never even bothered to appoint a town marshal. No one is ever permitted to suffer need or want. If a farmer is financially embarrassed, his neighbors help him. There has never been in the community a family on public relief, but this year one person *is* said to be receiving an old age pension.

The residents of the surrounding communities are eager to make strangers understand how deeply they feel that Freistatt, by its example, is an asset for *all* the area. "Since good things are contagious, these people wield a tremendous influence," points out the manager of an electric cooperative to which many of the farmers belong. When Trinity Lutheran celebrated its 75th anniversary last September, the Monett *Times* got out a 25-page supplement in honor of the event. A recurring theme in the dozens of display ads which Monett merchants sponsored in that edition ran like this: "It is the church which makes Freistatt great; its strength and progress have become a symbol for all communities to follow."

Separateness Brings Misunderstanding

However, because the people of Freistatt do not associate with their neighbors in any way so far as church or social affairs are concerned, they pay the penalty of being misunderstood in many particulars. Their neighbors have a high regard for their integrity, admire the type of character that emerges from their training and their traditions. But many of them hold erroneous conceptions of what life in Freistatt is like that would be dissipated if closer acquaintance were encouraged. Some in the near-by towns are not quite sure that the Freistatters are loyal Americans, although the fact that the community sent 20 young men to World War I and 63 to the more recent conflict has mitigated such criticism appreciably. Sometimes these neighboring Missourians will assert that "you can hardly understand some of the people out there," although the truth is that a noticeable Teutonic accent is hard to find. Some people in towns only a few miles away insist that the Christian day school in Freistatt is conducted in German. As a matter of fact, German is not even offered as an elective, and no regular classes have been taught in that language since World War I.

This feeling that there is something exotic about the community persists in spite of the fact that its people are almost a century removed from Germany. After the recent war, when members of the church decided to send relief packages abroad, there was no one with ties close enough to Germany to be able to offer a single address of a possible recipient; prospects had to be obtained from Lutheran World Relief headquarters. In this respect, Freistatt differs from New Knoxville, where the ties with Germany have been kept close and creative. Yet Freistatt has probably remained a more self-contained, separate community than has the Ohio town. The reason, it would seem, lies in the closer hold the church exerts on its people, from birth to death.

In activities other than those connected with its church or social life, Freistatt does not live to itself. Community leaders are always to be found on county committees for such enterprises as the Red Cross, war bond drives, campaigns for crippled children's and infantile paralysis funds and the like. When Lawrence county celebrated its centennial in 1947, the editor who headed the observance says, the Freistatt representatives on his committee worked harder and more loyally than anyone else. "You never need to worry about the success of drives out there," county leaders tell you. Some of the men belong to Rotary clubs round about, and find the association rewarding.

Today the Freistatt community has one of the top Farm Bureau units in the entire area. True, this was not always so. Farm Bureau officials tell you that the Freistatt farmers had to be "sold" on the idea slowly, to be convinced that it would be good for *all* the people in the community, above all that it would not interfere with church affairs. The young people have an active 4-H unit. Here again the idea was a long time taking hold; it went against the Freistatt tradition that the father of the family was best fitted to teach his sons how to till the ancestral soil. Now the young people take part in county and regional 4-H enterprises, and their club ranks as one of the best. Freistatt, too, has a thriving cell in the Better Farming Association, a planning organization which is rapidly taking hold among the more successful farming communities in the state. There is as yet no interest among the women of the community in Home Bureau activities, which occupy the spare time of most rural American women.

The men of Freistatt see no peril for their ideal community in this emergence from the isolation in which their grandfathers lived to participate in the broader activities round about them. They see it rather as a necessity, a means to make the community a better place to live in, of insuring that it will be economically strong enough to provide for and thus hold the Freistatters who will come after them.

An Economy Transformed

The soundness of this line of reasoning has been demonstrated in the economic transformation that has taken place in Freistatt, and in all the area of which it is a part, in the past 30 years. In the twenties, the soil had been depleted; the future was uncertain. Lawrence county lies at the eastern terminal of the Great Plains. It is really a high plateau, higher even than the Ozark mountains, into which the rolling upland plunges downward a scant 30 miles to the south. The soil is shallow, rather sandy, unsuited to intensive growing of such depleting crops as the corn and wheat to which it had been planted since it was cleared by the early pioneers.

When they saw that their practices were bringing ruin, the "small farmers" who occupied the area set out to do something about it, with the help of agricultural experts. In 1926 the Carnation Milk Company built a plant at Mount Vernon and introduced dairy cows to the region. Today the plant is the largest single processor of evaporated milk in the world. The new type of farming took hold slowly, but it took. Last year the Missouri Farmers' Association, a limited form of cooperative, put in a powdered milk plant at Monett which has a daily capacity of 200,000 pounds. In recent years other milk processors have established stations in the area. Their trucks rove the country-

side, picking up the milk cans from beside the mailboxes. Today the area within a 75-mile radius of Springfield is described as the greatest dairy region of that size in the nation, and the claim has not been disputed.

With the opening of these new market opportunities, the countryside has been transformed. The change-over to such soil-building crops as clover, barley and alfalfa has built up the land. The number of dairy cows in Lawrence county alone rose from 16,700 in the 1942-44 period to 20,800 in 1948. So far most of the stock is graded, not purebred, but it is well cared for and its production record is felt to be satisfactory.

Good Farming Shows

The Freistatt area farms show the wisdom their owners exhibited when they decided to go along with their neighbors in initiating a new base for their operations. They are better kept, more prosperous-looking than most others in the vicinity. Not a single homestead looks run down, not a house needs paint. The fields are well tilled, the hedge and fence rows clean, the constantly erupting rocks which testify to the basic unfriendliness of the soil evenly piled in the shallow gullies to prevent erosion.

County Agent Roy Graham estimates that the average Freistatt farmer has $10,000 invested in the latest types of machinery. This is higher than the average for the area. Since 1926 the village and some of the near-by farms have had electric power furnished by the Empire District Electric Company. But it was with the coming of the Ozark Electric Cooperative (REA) that power really reached the outlying farms where it was needed. Now, it is estimated, around 95 per cent of the Freistatt homesteads are electrically equipped, with indoor plumbing and the latest in household labor-saving devices ("even dishwashers!" marvels a neighboring housewife).

Everywhere in the community are signs of prosperity, but not of parsimony. Ninety-nine-plus per cent of the farms are operator-owned. It is characteristic of Freistatt's insistence on family enterprise that strawberry production, which flourishes in the next tier of counties to the southwest, has never gained a foothold here. The Freistatt people do not like to think of having to hire migrant labor; they are content with the area's present population ratio of 99 per cent native-born white. Among the cars parked for Sunday morning services prewar models are conspicuous by their rarity. U.S. department of commerce "buying potential" estimates place the Lawrence county farm income per family (over and above home-produced-and-consumed commodities) at $3,493; again, the Freistatt figure is rated locally to be higher than the county average.

The village itself has two general stores (one operated by descendants of the man who founded it in 1884), four garages or filling stations, a feed store, an ultra-modern food locker, the frame building which houses the Farmers Mutual Insurance Company founded by church leaders in the eighties, and a beautifully equipped job-printing shop.

Sunday morning services in the old white church follow the traditional Lutheran liturgy. The confessions, the introits, the creed are sung or recited with energy and meaning by people who have done so since infancy. There are no lagging periods, no hesitancies. You cannot avoid the impression that every single person in the congregation believes firmly every word he utters, is proud to be heard, gains a real strength and personal fulfillment from his participation. The youthful choir, directed just now by the pastor in the absence of a school principal who usually performs this duty, is excellently trained.

The sermon is an integral part of the service. Pastor W. J. Stelling speaks forcefully and confidently, centering on biblical exposition and doctrine. On Easter Sunday, when The Christian Century representative first became acquainted with the Freistatt community, he appealed to parents to tell again and again to their children the message of the risen Christ, that they might thereby gain an armor to protect them from temptation. In many churches, he reminded his audience, people on this morning were being told that the risen Christ is only symbolic. But those who, like the children in Freistatt's parochial school, have been taught that the Bible is the true word of the living God, have a faith that will carry them through all life's difficulties, a faith that cannot die.

The congregation hangs on Pastor Stelling's every word. Sharing in the listening, you realize that these people come to the end of the service confirmed in their faith, confident that if they do God's will they will have nothing to fear, determined to remain loyal in all that they do. The spirit of confidence that comes from the service is hard to define, but it is there. You understand better why few members of this congregation have ever left the fold.

"People today want certainty," Pastor Stelling explains. "Our church, with its reliance on the Bible as the final authority, and its faith in the triune God, gives them that. The answers are all in the Book, if we will only let it speak to us."

Services in English and German

The Sunday morning worship services are attended, on an average, by about 480 persons; special services, of which there are many, since the church calendar is closely followed, attract capacity crowds of 600. Twice a month, a special German-language service precedes the regular one in English. This is for the benefit of older members of the congregation who, although none of them were born in Germany, first heard the Bible read and the services conducted in German and have a nostalgic desire to have the practice continued. Young members of the church have at least a working knowledge of the tongue of their ancestors.

Communion is celebrated twice a month—one service in English, one in German—as a part of the regular worship service. Members wishing to take communion notify the pastor by the preceding evening of their intention. For at least one member of the congregation with whom The Christian Century representative talked—a young man who grew up in another branch of Protestantism but was confirmed in the Freistatt church after his marriage—this practice, encouraging as it does a period of personal preparation before communion, is a symbol of "how much deeper this kind of religion goes" than anything he had known before. "I wish I'd had it to help me out years earlier," he says.

The affairs of Trinity Lutheran Church are handled by various boards and committees elected by the "voting members" of the congregation, of whom there are at present 215. Every young man, if he wishes to do so, becomes a

"voting member" on reaching the age of 21. The board of elders, consisting of three men elected to one three-year term and eligible for re-election to another, has one of the most important functions. It works with the pastor on "conduct of services" and on matters of discipline. The latter duty is important in such a community as Freistatt. If there are family or community quarrels, the elders and the pastor confer with the principals and try to mediate the difficulty. If a member of the congregation is not living up to the requirements of the faith, it is the duty of the elders to bring him back to "the path of the right." In the few instances in which the elders are not able to lead the erring member aright, he is brought up before the entire voting assembly. No one seems to be quite sure how many times this has happened, but everyone agrees that in not more than a half-dozen instances has the final step of severing membership been taken.

The voting members elect a three-member board of trustees for a similar period of service to care for the physical properties of the church, and a board of Christian education to supervise the parochial school. These boards, plus a finance committee and such others as may be needed from time to time, constitute the church council which meets quarterly, or more often if emergencies arise. The voting assembly, too, meets quarterly, immediately following the council's session. In all these activities, only men have a part; as in many other congregations, women play a vital role but are not heard—at least officially.

A 'Worthy' Building the Aim

Just now the Trinity Lutheran congregation is busily engaged in assembling funds for a new stone building to replace the 120 by 36 foot frame structure which has served it since 1883. An eight-member committee directs the effort, in which $90,000 toward a $200,000 goal has already been collected and invested in bonds. At the special anniversary celebration last year $15,000 was contributed. The people of Freistatt express only the slightest regret that the beautifully proportioned, gleaming white church which has served them so long is to be no more. With the passing of years, they point out, it has become harder and harder to keep the building in repair. Besides, they feel it not quite right that their church should be housed in a second-rate structure while they themselves live in modern, weather-tight houses. The congregation is determined that the new stone edifice shall be worthy of its function, as substantial and beautiful as they can make it. If a basement cannot be worked effectively into the plans, a separate parish house will be built to complement the modern stone parsonage erected next door to the church a few years ago. In this ambitious task, as in all else they undertake, the people of Trinity are united and confident.

Last year, in addition to setting aside $21,360 for the building fund, Freistatters expended $22,403, of which $14,261 went for upkeep of the church and school and for salaries; $8,142 for Lutheran missions and benevolences. All together, members of the congregation contributed $50,035, which works out to around $83.39 for each confirmed member. There are no special appeals for funds; the weekly envelope system prevails. In the annual report the name of each man, woman and child appears, followed by the amount he has contributed and a breakdown of the purposes for which it has been designated on the envelopes. Does this method cause any jealousies or hard feelings? "No," say Freistatters. "We know each person gives according to his ability, the exact amount he is able to spare. Why should anyone object to making public what he feels he can give to the Lord?"

The Christian Day School

Closely tied into every phase of the church's life is its Christian day school. It is regarded by every member as the key to the church's continued strength in spite of the growing relations the community has developed with the outside world. Today it is housed in a modern brick building, with classrooms and offices upstairs and an assembly room with stage and well equipped kitchen in the basement. In the rear is a wooded park with permanent stands and picnic facilities. The school offers its 90 pupils the standard state-approved elementary curriculum, plus an hour of Bible study each morning and a closing service of prayer and hymn. The seventh and eighth grade Bible course, which the pastor teaches, consists of a survey of religion in general. When pupils graduate from the school, they are firmly grounded not only in the Bible but in Lutheran doctrine and tradition, and are ready for confirmation. For children of members who live too far away to attend the parish school, the pastor conducts special confirmation classes on Saturdays.

The school employs a principal and another full-time teacher, both with A.B. degrees, and a part-time assistant. Last year, because of the current shortage of parochial school teachers, Pastor Stelling had to double as principal, teacher and choir director. The part-time teacher also serves as parish worker, her duties being mainly those of pastor's secretary. For the coming year, the church will have on hand not only a new principal but also a "vicar," a third-year student at Concordia Seminary, St. Louis, who will take over some of the preaching and pastoral duties and also serve as a second part-time teacher. In addition to salaries, the church provides its pastor and principal with homes and utilities.

The school costs the people of Trinity Lutheran about $6,000 a year, but they assure you that they would be willing to spend far more than that to insure its continuation. They point out that although a public school in the community would be attended by no other pupils than the children of members, Bible study would have to be omitted. And that would be unthinkable.

No State Aid Wanted!

Every Freistatter is emphatically opposed to public aid for parochial schools. The school pays for the state-approved textbooks the pupils use. It also pays full fares to the neighboring high school districts whose buses, on their regular routes, bring some of the parochial students to Freistatt. However, it does participate in the federal hot lunch program, feeling that this is a grant not to the school but to the children.

The community is more fortunate than many others which have a thriving parochial school but must also keep up a public elementary school. Formerly the community did support such a school, but around 1941, when it had only two or three pupils, the county superintendent re-

quested that it be discontinued and the teacher released to help ease the shortage of rural school teachers. There is a public school district organization in Freistatt, however, and a 20-mill tax is levied to pay the tuition of the young people who attend public high schools in the towns round about. Some go to Monett, some to Verona, some to Pierce City, some to Mount Vernon, depending on which bus routes pass their homes. The district also pays the tuition in a neighboring town of the one pupil within its bounds whose parents, while of German ancestry, belong to an Evangelical and Reformed church and so don't want their child in a Missouri Lutheran parochial school.

Training for Leadership

People in the towns where the young Freistatters go as high school students are unanimous in praising their quality and valuing their contribution. Says one principal: "They have such high standards, both in scholarship and character, that our folks simply have to strive harder to match their efforts. The quality of our whole student body is lifted by their leavening effect."

In almost every class they enter, these parish school graduates become officers and honor students. For the past four years, at least one of the two highest-ranking graduates of Mount Vernon high school has hailed from Freistatt. This record is attributed in part to the excellent training they have received in a unique organization in the parish school known as the Young Lutheran League, which exists not only for "training in Christian conduct and development of interest in missions" but as an opportunity for its members to learn how to carry on parliamentary sessions, arrive at group decisions, sponsor projects, raise money and keep records.

Trinity Lutheran Church provides so many outlets for the energies of its members that they have time for few other activities after their day's work is done. Every evening, lights are on in the basement assembly room of the school, where all activities except worship services are carried on. Regularly on Tuesday evenings the young people arrive there for choir practice. On Wednesdays they return for Walther League. The Ladies' Aid is busy Tuesday afternoons on the project of the hour. On Friday evenings adults come together for Bible study under the direction of the pastor. Any time left over is filled with special meetings, preparations for special projects, the routine of the regular committees and boards.

The Right Man for Freistatt

All activities in the community either spring from or are sponsored by the church. The men have a "commercial club" for community betterment and fellowship; it was initiated by church leaders and builds its program around what the church is doing or planning. The women's "get together" club is also closely allied with the church, although it is more of a social nature than the Ladies' Aid, and meets in members' homes. Even the movement for an American Legion post, organized in 1946, began in the church. The first project of the new Legion auxiliary is to be the purchase of new library books for the parish school.

Trinity Lutheran has a definite asset in Pastor W. J. Stelling. One is impressed at once with his modesty, his unassuming stand for what he believes, his willingness nevertheless to look at all sides of a question. There is nothing of the grandstand player about him. When he came to Freistatt two years ago after a 20-year pastorate at Ellsworth, Kansas, some members of the church didn't quite know how to take his practice of letting everyone help make decisions. One of the leaders explains that they weren't used to having a pastor sit by while others expressed their opinions. "But he is always clear in letting us know what he does think," he says. "We know that he would be willing to sacrifice everything for us. Look how he's been overworked this year, doing the work of both pastor and principal, and never a complaint except that he can't get in quite all the pastoral calls he'd like to make."

Obviously, Pastor Stelling is not one of those ministers who, in the role of father or judge, tell their people just what they must do. It is hard to get him to tell you much about himself or his work, but from a hint here and there you learn of people who come to him *first* when they are in trouble, sure of sympathetic hearing and help, and you think how fortunate these people are to have such a rock of strength to rely on in their need.

Now 50, Pastor Stelling is ideally fitted to serve this community, having grown up on a farm in one much like it in Kansas. He went to work on completing Christian day school, then at 18 began his study for the ministry in preparatory school, finishing his training at the denomination's Concordia Seminary in Springfield, Illinois. His stocky, rather short figure gives the impression of sturdy good health—although the grinding demands of his present job leave him little time for relaxation or exercise. His ruddy features are serious in repose, but when a comic idea strikes him, as it frequently does, his whole face lights up and he breaks into abrupt, hearty laughter.

Young People Are Loyal

The young people in the church obviously have for Pastor Stelling a deep and confident affection. This was particularly apparent at the regular Wednesday evening Walther League meeting which The Christian Century representative attended. Eighty young people dressed in their best—no jeans and T-shirts here!—assembled in the school basement promptly at eight, carrying Bibles. After a preliminary worship service and an efficiently conducted business meeting, the pastor led them in the study for the evening—the seventh in a series of once-a-month considerations of Christian personality.

To open the discussion on integration of character, he used as outline quotations from Fosdick's *On Being a Real Person,* explaining that although he couldn't always agree with the author's theology, he considered him unexcelled as a religious psychologist. In the ensuing discussion, the young people paused often to read in unison from their Bibles a passage of apt illustration, which had been carefully selected by Pastor Stelling beforehand. From the evening's study and group exchange, it was obvious that these young Freistatters could not help getting a sound idea of what it means to have a worthy center around which to build their Christian character, and that the help they had received would go with them into their daily lives.

The young people of Freistatt, their elders tell you, are not expected to be angels. The church grounds them in the

faith from infancy, and expects them to live up to its requirements. Most of them do. Perhaps the home folks do not realize fully how good a job they do with their young people; you get an idea of how good that job is, however, when you talk to people in the neighboring towns. It is certain, for instance, that some of the other Protestant ministers, beset by recurring inroads by revivalist groups that must often be followed by strenuous efforts to reconstruct a stable program after the fire has spent itself, would give a lot to see their own young people's faces light up as do those of the young people of Trinity when they try to put into strong enough words what their church means to them. One minister explained that Pastor Stelling's predecessor had time to serve as emergency chaplain at the state tuberculosis sanatorium in Mount Vernon because he "didn't have to be out all the time winning his young people back to the church."

It is a matter of concern to some of these ministers, however, that Trinity has no hard-and-fast rules on drinking. But they admit that they have never observed any trouble with this vice in Freistatt, at least so far as the outside world is concerned. A leading member of Trinity Lutheran puts it this way: "We do have liquor around, and beer is sold in the general store and served at our weddings, so long as the receptions are not held in the church. But we teach our young people how to use it, and when to stop. That way, no one is tempted to try it just because it is forbidden. Always, if anyone is going too far, there is the board of elders to see that he is headed off." In this, as in the case of plowing on Sunday when emergencies arise, Freistatters have a biblical line of reasoning they call in as a guide. Pastor Stelling, himself a teetotaler, says he might wish that liquor were not used at all, but he too says that drunkenness has never posed a problem in Freistatt.

New Members Are Enthusiastic

Trinity Lutheran Church through the years has welcomed into its membership a few families which lived on the outskirts of the community, were impressed with the place the church has in the lives of its members, and expressed an interest in becoming a part of it. They, and the young people who marry into the church, are given a course of instruction of about 20 lectures, go through a simplified catechism, are confirmed and, unless they have been baptized in another church "in the name of the triune God," receive the sacrament of baptism. Trinity makes these new people welcome. One such, a young man whom one of the Freistatt daughters met during the war while he was stationed at a near-by camp, is now the church treasurer and one of its most devoted members. Like the others, he already feels that the church is the most treasured thing in his life and is resolved that nothing shall ever take him or his family away from its influence.

The strong hold which Trinity exerts over her members is responsible, in a way, for what is admittedly one of her weaknesses. In spite of the congregation's devotion to the denomination, its strenuous efforts on behalf of her missions and benevolences, not a single member has gone to the mission field. Not more than 15 have gone into the denomination's preaching or teaching ministry, and of those 6 were sons of John E. Roschke, who served Trinity's pulpit for 41 years, and 3 were sons of C. Bernthal, whose period of service extended over two decades. In last year's school emergency, no young Freistatter was prepared to fill the breach. Pastor Stelling, however, is encouraged by the fact that three young men of the church are now studying in the denomination's seminary preparatory schools.

Another shortcoming is apparent to outsiders, but not to members of Trinity. This is the unwillingness, taken for granted in any loyal segment of the Lutheran Church—Missouri Synod, to cooperate in any manner with the rest of the Protestant world. For this reason, the people of Freistatt must forego the stimulus that comes from such association, must suffer the penalty of misunderstanding described above, and must deny to other groups a chance to experience the vital contributions which they are so patently fitted to make. How valuable that contribution could be is indicated by the high praise the chaplain of the tuberculosis sanatorium has for the services Trinity's pastor and choir conduct there one Sunday a month.

They Could Inspire Others

Members of other churches in the area go to Freistatt for Trinity Lutheran's annual missions festival, when there are sermons by prominent mission executives and a big dinner is served at noon. They flock by the hundreds to the traditional school picnic, which features, among other attractions, a huge fried chicken dinner, a famous horse-drawn merry-go-round and dozens of entertainment concessions. But so far as joint enterprises are concerned, the only one in which Freistatt has taken part seems to have been last year's CROP drive, when Lawrence county led all southwest Missouri in contributions. That campaign was headed by County Agent Graham, who arranged for processed milk to be set aside in amounts designated by the farmers. Roman Catholics set the best record in the county, with Missouri Synod Lutherans second.

An observer from the outside can only regret that Trinity Lutheran should feel so little obligation to inspire other churches in the area by sharing the many good things it has to offer. What an example that Walther League could provide, for instance, if other youth groups could see it in action, hear the testimony it has to give! The powerful preaching of Pastor Stelling is heard only by his own flock, unless by chance a stray visitor finds his way to Freistatt. It would seem that other ministers could profit immensely from association with this highly educated, intelligent fellow Protestant. But he can join in civic affairs only if there is nothing relating to religion involved. The impressive annual Reformation Day service in near-by Sarcoxie is strictly a Lutheran affair. This is Missouri Synod practice—peculiarity if you will—but there it is. It does seem too bad, however, that in a day when the need for religion as an armor against myriad secular encroachments is so great, the tremendous power of this strong segment of Protestantism is available only to itself.

To say this is in no way to detract from the place Trinity Lutheran Church of Freistatt has achieved as one of the truly great rural congregations of America. Its strength and its significance are undoubted, and it richly deserves the honor which the Protestant ministers of the nation have accorded it.

The Liberalism of Neo-Orthodoxy

In Three Installments—Part III

By Charles Clayton Morrison

VII

Existentialism and the Limit of Human Reason

ANOTHER structural concept of neo-orthodoxy, and the final one for our consideration, goes by the name of "existentialism." Among the leading exponents of neo-orthodoxy there is no simple agreement in dealing with the problem which caused this concept to emerge. Originally developed by Soren Kierkegaard a century ago, it was thrust into the main stream of modern theological thought by Karl Barth. I understand that Barth in his later writings (not yet available in English) has revised his earlier position to dissociate himself from much that goes under the name of existentialism. I seriously doubt, however, that he would reject that aspect of this concept with which I shall deal in what follows.

The variety of views held by neo-orthodox writers on this highly complex and elusive subject need not deter our consideration of it, for there is a central core of existentialism which is common to most neo-orthodox thinking. This common core is the doctrine that the apprehension of and response to the Christian gospel rests ultimately upon faith and not upon rational proof. The static liberalism of our time is more or less baffled by this new element in theological thinking and strongly inclined to regard it as plain dogma and therefore under the liberal ban. I hope to show that such a view is itself illiberal.

Christianity Rests Upon Faith

The point at which the existentialism of neo-orthodoxy is subjected to this criticism is its recognition of the limitation of human reason. In our discussion of the Christian Weltanschauung in Section II, we left unanswered the question, How is this Christian world view to be apprehended as true and real, rather than as a mere fanciful picture? To that question we now return for the answer of neo-orthodoxy. It holds that Christianity rests, at bottom, upon faith, not upon reason. And faith is regarded as essentially decision and commitment, not rationalized belief. The acceptance of the Christian Weltanschauung and the commitment of man's life in loyal devotion to the sovereign will of his Creator constitute, according to neo-orthodoxy, a venture of unproved faith. In some crucial moment of experience, man, not in mere intellectual curiosity, but in the profound seriousness of anguish or despair, asks the supreme and inescapable question: What is the ultimate and most real nature of this world and the meaning of my existence in it? In such a moment—the "existential moment"—his answer is not determined by rational thought; it is an answer in which his whole existence is involved.

This "crisis situation" is conceived, not alone as an individual experience, but also as a social or cultural phenomenon. It represents the most poignant characteristic of our age, which has stumbled into chaos because the mind of our time has lost its sense of the meaningfulness of the world and of man's existence in it. The bottom seems to have fallen out of reality and mankind has been plunged into an abyss of nothingness.

By static liberalism, with its fixed dogma of "progress," this so-called crisis situation is regarded as an artificial construct induced by present distress and defeatism. The neo-orthodox resolution of the "crisis" by the abdication of reason and the resort to faith is felt as a betrayal of man's dignity and rationality. The existentialist concept is regarded as a device of desperation in a temporary period of instability, of uncertainty, of widespread suffering, of war's devastation, of revolutionary change which has left the human spirit with a dark and incalculable future. When the world settles down again, reason will return to its throne.

Two Schools of Existentialism

It is important to distinguish sharply between two schools of thought which, though both carry the existentialist banner, march in opposite directions. Unless these two types of existentialists are carefully distinguished, any discussion of the subject lands in confusion. One school is that of naturalistic determinism. This is represented most popularly in contemporary literature by Jean-Paul Sartre, the French philosopher and dramatist whose writings have evoked considerable popular interest in our country and others, as well as in his own.

Sartre and his school accept the Kierkegaardian "existential moment" as a profound and realistic insight, but find no interpretation at all that sheds light upon the ultimate nature of the world and the meaning of man's existence. When human questioning goes that deep, they say, man is confronted with sheer opaqueness, and therefore utter meaninglessness. Sartre's thought is thoroughly naturalistic and secularistic—the universe is self-existent and cannot tell us why it exists or why man exists. At this depth, man encounters nothing but nothingness. Life has no meaning outside the secular framework of the day-to-day sequence of its temporal events.

The other school of thought is that of the neo-orthodox followers of Kierkegaard. In the crisis situation where man asks the ultimate question, neo-orthodoxy sees a "divine-human encounter," as Brunner states it. Here man is actually face to face with God, whose providence is immanent in that concrete situation, and who confronts man with nothing less than the necessity of deciding what kind of world he chooses to live in—a world self-existent and unable to answer man's deepest question for the meaning of his existence, or a world whose ultimate nature and meaning are revealed in the Christian Weltanschauung, that is, a world not self-existent, but created by the eternal God and over which He reigns in righteousness and grace.

In this crisis situation man's answer, says neo-orthodoxy, is a decision. In its initial prompting, this decision is an act

of faith, not of rationalized belief. Yet man's decision is a free act—it is not a capricious act, nor is he pushed into it without his assent. It is an act expressive of his freedom because, though it does not rest initially upon a cognitive or rational ground, his faith does express a *value judgment,* a judgment of what ought to be, that is, a judgment concerning the good. In that sense, and so far, his decision is an act of intelligence, though not of cognitive intelligence. But, in a true sense, it is also a determined act, because existence itself has brought him to this point of inescapable decision. However, "existence itself" is not brute fact, not merely a self-enclosed process of mechanistic causality; existence is the medium and carrier of divine providence and grace, and man's decision at this "existential moment" is therefore made under the uncoercive prompting of God. Thus the faith upon which he accepts the Christian revelation as the ultimate and most real truth about the universe is, as St. Paul says, the gift of God, or the unfaith upon which he rejects the divine prompting is sin against God's mercy.

(I am well aware that my statement of neo-orthodoxy's existentialism is a paraphrase rather than a direct reproduction of the language of its authoritative exponents. Certain interpretative ideas of my own have been freely utilized. The result is, frankly, a statement of *my understanding* of the core of existentialism. I recognize the possibility that my exposition may be open at certain points to exceptions by authoritative neo-orthodox writers. But this possibility, I feel, is sufficiently remote not to inhibit my attempt to state the case independently as I understand it.)

Daring Extension of Liberalism

We are now ready to ask whether this placing of a limit on human reason is justified by the standards of liberalism. I maintain that the existentialism of neo-orthodoxy, instead of representing a departure from the liberal tradition, is a daring extension of the spirit and method of liberalism into a dimension of reality which its earliest exponents and their arrested successors have lacked the courage to undertake. In subservience to the absolute dictatorship of human reason as it operates in science and philosophy, static liberalism shrinks from any attempt to probe for an interpretation of the nature of reality deeper than that which science, or philosophy (which is an extension of science), provides. It characterizes the profundity of the existential insight as "dogmatic," "fanciful," "a priori," and, taking refuge in "common sense," it ends by spurning theology itself in favor of a naturalistic philosophy which accepts the universe as self-existent whose only meaning inheres in its self-enclosed temporal processes.

It should be pointed out that this form of unreconstructed liberalism is, in one aspect, closely akin to the existentialism of Sartre. The difference between them is that Sartre dares to ask existence whether it has any meaning, while these liberals refuse even to ask the question. However, they presuppose the answer! And their presupposed answer tends to be the same as the explicit answer of Sartre, namely, that there is no answer. Unwilling to trust the answer of faith which accepts the divine revelation, they have recourse to pseudo-scientific "proofs" of the existence of God and struggle to maintain a vague "philosophical" theology as a bond with the Christian tradition.

The Highest Credentials

Over against this survival form of liberalism, neo-orthodoxy takes up the liberal task of authenticating the Christian faith at the point where other liberals gave up. As I see it, the existentialism of neo-orthodoxy, with its doctrine of the limitation of human reason, is an empirical and realistic attempt to answer the question as to the ultimate nature of the universe and the meaning of human existence. And this, I maintain, invests it with the highest credentials of liberalism. In support of this proposition, I wish to call two witnesses, whose liberalism is beyond question. In fact they represent the extreme left wing of liberal thought.

I direct attention to the writings of John Dewey and William James, cofounders of the philosophy of radical empiricism, commonly known as pragmatism. It is this philosophy, more than any other influence, that has molded the mind of American liberalism. So far as I can recall, the word "existentialism" does not appear in any of the writings of Dewey or James. The works of Kierkegaard, the father of the existentialist school, were discovered and appropriated by neo-orthodoxy only in the first quarter of the present century. But Kierkegaard's essential insight with respect to the limitation of human reason is matched by a major and, indeed, a controlling insight of the pragmatic school of liberal philosophy.

What, then, does Professor Dewey, the high priest of liberalism, think of the function of reason and the field of its operation? He thinks of reason as bound by an inescapable limitation. The pivot on which his entire philosophy turns is the conception of reason or mind as a practical instrument or tool which existence uses to further its own processes. According to Dewey, reason operates only *within* the process of existence, but it cannot transcend the process and operate *upon* it. Existence is the absolute *given.* Reason can say nothing at all about its nature or meaning. Its power and function are limited to the solving of problems which arise *within* the ongoing process. These problems can be resolved only with reference to the process itself.

Artificial and Fanciful Questions

Reason, according to Dewey, does not ask, and could not answer if it did ask, whether the process of existence is an expression of purpose, or of goodness, or of malevolence, or even of reason. Man, therefore, can only take the universe as it is blankly *given,* without seeking for or inclining toward any interpretation or revelation of its nature and character. Indeed, all such questions which religion asks of life are artificial and fanciful questions, and therefore irrational. They are not to be taken seriously, for they presuppose that reason can break through the limitation which existence itself imposes upon it. In Dewey's thought, the world process is inexplicable either as to its origin, if it had an origin, or as to its goal, if it has a goal. Just to exist in this meaningless neutral world provides man with all he needs to know or can know, or to believe or to aspire toward.

Liberal Christian theology had here its supreme oppor-

tunity, but it shrank from seizing it. If man by his own reason cannot find the ultimate meaning of his existence, its meaning might conceivably be disclosed to him in some other way, beyond the boundary of cognitive rationality. But at this point liberal theology was so fascinated by the concept of a self-existent universe that it gave up its Christian task and surrendered the Christian faith in revelation to a form of naturalism or humanism whose expression in an ethical activism lacks the illuminating sanction of the Christian Weltanschauung. It is at this point that neo-orthodoxy has come in with the Christian gospel of revelation to carry through the liberal task which liberalism itself shrank from completing.

Dewey and James

William James agrees with Dewey in placing the same limitation upon human reason and in placing it at the same boundary line. But he stands closer than Dewey to neo-orthodoxy, for he does not rule out the asking of ultimate questions as Dewey does. On the contrary, he recognizes both the legitimacy of such questions and the impossibility of repressing them. Yet James, like neo-orthodoxy, rejects the attempt of reason to answer the ultimate question as to the meaning of existence. However, unlike Dewey, he opens up the possibility of an answer. He declares that though this question cannot be answered by cognitive rationality, it can be answered by the "will to believe." His classic little book on this subject is a trumpet call to the human will to assert its right to believe in a world of ultimate meaning which transcends the bare process of existence. In the second volume of his *Psychology,* James expresses this point of view in words of solemn eloquence:

> The huge world that girdles us about puts all sorts of questions to us, and tests us in all sorts of ways. Some of the tests we meet by actions that are easy, and some of the questions we answer in articulately formulated words. But the deepest question that is ever asked admits of no reply but the dumb turning of the will and the tightening of our heart-strings as we say, Yes, I will even have it so!

James was, in truth, an existentialist! And he was not far from the kingdom of neo-orthodoxy. The distance between them is measured by the difference between his "dumb turning of the will" and neo-orthodoxy's "faith." The difference between these two concepts is too considerable to be overlooked or minimized, but it should not be exaggerated. The "dumb turning of the will" can hardly be said to involve intelligence; but "faith" which apprehends and responds to the Christian revelation is not altogether "dumb." It is, as I have said, the expression of a value judgment and is, in that sense, and so far, an act of intelligence, though not of cognitive reason.

Let us bring Dewey, James and Kierkegaard together and summarize their agreements and disagreements on the central matter with which we are here concerned. All three agree that human reason is limited, that it cannot answer the question as to the ultimate nature of the world and the meaning of human existence. Dewey says that the asking of such a question is merely frivolous and irrational and must go unrewarded. James says that such a question is irrepressible, that life itself insists upon putting it to us, and that the test which it imposes upon us cannot be escaped. He would have us answer it by a *tour de force* of the will. Kierkegaard and his neo-orthodox followers answer the ultimate question by an act of faith which involves decision and commitment, prompted, but not determined, by an encounter of man with God in that "existential moment." Thus, as we have previously noted, St. Paul's statement that even our faith is "a gift of God" is clarified and justified.

Is this neo-orthodox answer alien to liberalism? Let us put the matter still more sharply. Is it less empirical than the answers of Dewey and James? The right of neo-orthodoxy's existentialism to be embraced in the liberal tradition will depend upon our answer to the second form of the above question. I am bound to say that it is no less empirical than the other two. The differences among the three of them at this point do not represent a difference in their empirical procedure. Instead, their differences lie in the unproved presuppositions upon which each one bases his interpretation of the existential experience. What are these unproved presuppositions?

Unproved Presuppositions

Dewey's unproved presupposition is that the universe, including man and his rationality, is absolutely self-existent and self-enclosed. He therefore regards the existential experience as essentially fictitious. James' unproved presupposition allows the possibility that the universe is not self-enclosed, and he calls upon the dumb human will to clothe it by fiat with meaning. Kierkegaard's unproved presupposition is that the universe is not self-enclosed but is the work of a Creator who has revealed to man the purpose of his creation, and that this purpose has been historically apprehended in the form of the Christian Weltanschauung which is perennially reapprehended by faith.

All three derive their several interpretations from different presuppositions none of which, in each case confessedly, is or can be proved by rational thought. The liberal opponents of neo-orthodoxy's existentialism who deny its liberalism must also, on the same ground, deny the liberalism of Dewey and James.

What I set out to do in this essay was to determine the relation of neo-orthodoxy to liberalism. By examining seven of its salient conceptual positions we have found that its spirit and procedure constitute an extension of the spirit and method of liberalism. At no point have we found a conflict between them. Nor have we found any ground upon which liberals are justified in excommunicating the theologians of this school from the liberal fellowship. On the other hand, it is equally true that neo-orthodox theologians have no ground for denouncing liberalism, as such, as they have done with undiscriminating vehemence. Instead, they have every reason to assert and defend their own position as a projection of the method and spirit of liberalism into areas where their fellow liberals refused to follow.

The antithesis between neo-orthodoxy and liberalism, which has been sharpened by writers on both sides, can be justified only on the assumption that liberalism is a closed system, that it long ago reached conclusions which are fixed and final. But this assumption is a denial of liberalism—of both its spirit and its method. It is the conten-

tion of this essay that those who claim to have a sort of patent on liberalism have in reality betrayed it. They have carried liberalism into a blind alley. In clinging stubbornly to the earliest conclusions from modern science, biblical criticism, the psychology of religion and comparative religion, those who still wear the label of liberalism as a partisan badge are essentially dogmatists. Their liberalism is the victim of an arrested development.

Neo-orthodoxy takes up at the various points where this static liberalism was arrested. In each of its seven structural concepts which we have examined, we have found this to be the case. Neo-orthodoxy insists upon the continuance of a liberal examination of the data, an examination which static liberalism foreclosed on the illiberal assumption that all the facts were in and that their examination had been completed. Neo-orthodoxy rejects the hasty conclusions drawn from these data by the liberalism of a generation ago. It reaches other conclusions which revive evangelical Christianity and invest it with a credibility for the modern mind which neither traditional orthodoxy nor the premature conclusions of earlier liberalism can any longer provide.

BOOKS

Miracle of Madness

POEMS. *By Christopher Smart. Edited, with introduction and notes, by Robert Brittain. Princeton University Press, $4.00.*

CHRISTOPHER Smart's reputation as a poet moves in the limbo where it can neither live nor die. At his best, he could write religious lyrics, devout, intense, and not without a touch of inspiration. But he was seldom at his best. He lived (1722-71) in an age when poetry, and especially religious poetry, was either pompous or sentimental or both. Most of it, read now, is insufferably dull. Yet there was an authentic spark in Christopher Smart. Robert Browning discovered it and, in his "Parleyings with Certain People," parleyed with Smart for 250 lines, extravagantly comparing his best with Milton and Keats, and querying how he could thereafter "subside to insignificance." A few research scholars have delved into obscure records to discover the facts of his life and the nature and effects of his madness. H. N. Fairchild, in his *Religious Trends in English Poetry* (II, 161 ff.), puts him with Young, Cowper and John Byrom, the "four Christian poets" of the period, and gives what has until now been the best account of his life and work.

Brittain goes much beyond Fairchild by giving, in his 70-page introduction, a much more detailed discussion of both the man and his poetry, and by furnishing 200 pages of text (plus notes) of all the poems that are worth reading and a good many that are not. The latter are necessary in order to suggest the wide range in quality and theme. The "Song to David" is generally considered Smart's best. Rather better, I think, are some of his "hymns and spiritual songs for the fasts and festivals of the Church of England," some of his metrical Psalms and certain passages in the very theological Seatonian prize poems.

While still a fellow of Pembroke College, Cambridge, Smart won enough reputation as a poet to make him the pride of the university. For reasons not quite clear (probably debt and drink), his connection with the university was severed and he went to London, where he engaged in all sorts of hack writing—dramatic trifles, rhymed epistles, satires, imitations of Pindar's odes and Virgil's *Georgics*, fables, translations and what not, but also enough religious pieces to make it clear to his contemporaries that this was his favorite field, though some of them thought him a queer person to write so piously. Francis Gentleman (quoted by Fairchild) put it this way:

Contradiction we find in both Derrick and Smart,
Which manifests neither can write from the heart;
The latter, which readers may think somewhat odd,
Tho' devoted to wine, sings the glories of God;
The former lives sober, altho' no divine,
Yet merrily carols the praises of wine.

The failure of Smart's physical and mental health led to his committal to a madhouse at 35 and there he remained for six years, except for one short interval. The "Song to David" was probably written after his recovery. If that is true, it must be regarded not as the "miracle of madness" that some have called it, but as exhibiting Smart's normal powers when they were not diverted to literary chores and trivial odd jobs. An authentic product of his Bedlam period was that strange jumble of brilliant lines which he called "Rejoice in the Lamb." Here, if anywhere, he rises from mania to mysticism and comes closer to Blake than he ever was to Milton or Keats in his sanest moments. Out of his mental darkness he could flash this claim, not without some truth: "By the grace of God, I am the Reviver of adoration among Englishmen."

W. E. GARRISON.

A New Wise Nathan

THE BIRTH OF THE BIBLE: A NEW APPROACH. *By Immanuel Lewy. Bloch, $3.50.*

THE NEW approach is that Nathan, the adviser of David, was the author of the earliest document in the Pentateuch, the essential J (pp. 208, 217, 236-38), henceforth designated N; that so-called E and P never existed separately (p. 12); that the completed Pentateuch is the result of scribal glosses on N in both north and south, later combined; and that there were four important revised and enlarged editions under Elisha, Jehoiada, Hezekiah and Josiah, each one the result of a religious and national crisis.

Nathan inherited a small collection of laws (Ex.21-23), probably the work of Samuel (pp. 206, 207), and a wealth of tradition and folklore. A decalogue had been attributed to Moses but, as it could not have been either of our present decalogues, it probably was Draconian in spirit (pp. 17, 66, 67). Thus the prophet used the material at hand as he deemed best in order to express and emphasize his own profound philosophy of life.

Nathan, according to the author, was convinced that Yahweh was a cosmic Deity, the world ruler, the life-giver, who operated not through miracle, but in an orderly way through man and nature. He was gracious, righteous and responsible; rejected violence, bloody feuds, bloody justice, bloody cults, and required from all peoples, Jew and non-Jew alike, righteousness, generosity, friendship, fellowship and responsibility. Both mysticism and ritualism are ruled out and "the right cult consists in right conduct and in nothing else" (pp. 213, 222-27). Herein lies the secure basis for a world religion. For the author the sun rises and sets in Nathan, who was more universal than the great prophets, worthy of a seat with Confucius, Aristotle, Spinoza and Kant. Without him we would have no Bible, no Koran, no Judaism, no Christianity, no Islam (p. 8). The enthusiasm is fine, even if the original N, to live up to it, may require a modern revision.

This new approach is in agreement with much in modern criticism. Moses can scarcely be credited with the authorship of anything in our Pentateuch as it now stands. Scribes were at work constantly explaining, revising, and bringing old material up to date. As they were interested in the religious institution, they often obscured earlier, vital religious insights. Great crises at times were productive of great changes in the national and religious outlook. N—that is, the essential J (proto-Pentateuch and proto-Samuel)—has superb literary quality and a profound human interest, and is the worthy forerunner of the great

prophets. Further, all students are aware that critical conclusions concerning ancient documents are often temporary, and all await more adequate interpretation.

While many phases of the new approach have been suggested in the past, this is the most thoroughgoing coordination of the material with national crises. There are grave difficulties, but the reconstruction is worthy of the most serious attention. Not that N, E, Pn, Jn, Jp, and Jpr can rouse more enthusiasm in the thoughtful student than JEDPR, for behind each one of these symbols was a man or a school, not in "sterile detachment," but each living and serving in a definite historical situation, fully sensitive to the tensions, crises and disasters of his own generation.

The actual worth of essential J is in no way increased when we call it N. The intrinsic value is not enhanced by a name or by an office. Isaiah 40-56 is a far more thrilling, impressive message from a great unknown in 540 B.C. than if Isaiah had penned it 160 years earlier. Does N fit more perfectly into the whole historical milieu of the Davidic era, or does it lie a century and a half closer to that of its spiritual disciples, the great prophets? This is the crucial test. The same test must be applied to the material that is assumed to be the product of the four crises in national history.

The thesis is challenging. The early date for both the beginning and the closing of the Pentateuch raises questions of the most serious type. The final verdict will not be in overnight. Also, whether or not the author of N had the profound philosophy that is attributed to him, we are grateful for the religious emphasis and the forthright expression of it by Dr. Lewy.

I. G. MATTHEWS.

Books in Brief

THE STUDY OF COMPARATIVE GOVERNMENT. *Edited by Jasper B. Shannon. Appleton-Century-Crofts, $4.00.* The subtitle, "An Appraisal of Contemporary Trends," tells the reader what to expect, and this is precisely what he finds. With only the necessary minimum of pause to consider forms and phases of government no longer extant, the contributors attack such current topics as the British Labor party, prospects of democracy in Germany, world federation, new aspects of democracy, trends in city government, new influences of mass communication, and types of political leadership in our time. The essays were written and are published in honor of Frederic A. Ogg, professor of political science at the University of Wisconsin 1914-48 and sometime president of the American Political Science Association.

JESUIT AND SAVAGE IN NEW FRANCE. *By J. H. Kennedy. Yale University Press, $3.75.* The Jesuit missionaries in early America perhaps left more complete documentary records than any other religious pioneers, and their work and sufferings have had great subsequent publicity. (See the many-volumed *Jesuit Relations*, and the one-volume condensation of the same by Reuben Gold Thwaites.) The present work is not a record but is a careful and scholarly study of that aspect of early American history, taking into account the purposes of the missions, the interests of the missionaries, and giving special attention to the Indians themselves—their manners and morals, virtues and vices, social structures, religious ideas, political behavior in relation to the whites, and the physical aspects of their lives.

THE CHRISTIAN MESSAGE TO ISLAM. *By J. Christy Wilson. Revell, $2.25.* Islam has presented a more impenetrable wall to the advance of Christianity than has any other religion. Out of 20 years of experience as a missionary in Iran, the author can write: "Most of us who have spent years in this work could claim to be charter members in the brotherhood made up of those who have fished all night and taken nothing." But the total score is not as bad as that. There have been results, both in conversions and in a permeating influence. "Other great forces than the arguments of Christians have served to break down and undermine the stern religious sanctions of Islam." The situation has changed, says Dr. Wilson, and new methods are needed, but a continuing need is evangelism. He gives a broad view of the total picture, indicates some of the results that have been gained, and takes a courageous and hopeful view of the future.

W.E.G.

CORRESPONDENCE

Are They Silent?

SIR: Thank you for your editorial in the May 24 issue, "Another Breach in the Sunday Dike." But how can we instill the need and value of Sunday observance when the pulpits of our nation are silent on this vital institution?

Newark, N.J. ROBERT S. WOMER.

Test for Pacifism

SIR: I believe, with Walter M. Horton, that "War Can Be Overcome" (April 12). Also, my faith is strengthened by his statement of the four essential services the Christian church can perform in that direction.

But when it comes to naming the "testing ground for the distinctive pacifist witness," I do not see any good reason for limiting it to the area "where the church now confronts communism without any military support." In such a situation the church may perhaps make a virtue of necessity. The truest witness is a voluntary witness, made where other choices are still open. Such a witness is also more likely to be effective, in view of our ever present race with time.

Therefore I would like to suggest that the testing ground for the Christian pacifist witness includes quite as much those areas where the church is being offered (and usually is compliant to) military support. This includes North America and Japan. If Christian pacifism fails here, it won't succeed anywhere else.

GEORGE H. THEUER.

Otsu, Shiga Ken,
Japan.

Inner Unity Needed

SIR: There will be a number of voices from the antimerger group correcting you on the presuppositions of your editorial, "What Are the Principles of Congregationalism?" This is from a promergerite. It appears that the defense in the Cadman case put itself out on a limb by stoutly denying that the General Council is by nature "representational." It maintained that the General Council had the right, no matter what the vote of churches, associations and conferences has been, to unite itself with whatsoever body it chose. In other words, it maintained the autonomy of the General Council. It appears in this instance at least that the promerger people have been denying the "connectional principles" of Congregationalism, to which you refer, and "majority rule."

In truth, here seems to be the sore spot that has erupted in the merger controversy. For many years there has been a restlessness among both laity and clergy in many quarters which has built up into a real resentment against officialdom in the denomination. There is a feeling (whatever may be the basis in fa...) that "287" does not represent the denomination as a whole. This disconnectedness of the church government has been troubling both the pro- and the anti-merger group. The pro group, I suspect, have anticipated that a merger with a denomination that has somewhat more "connectional" bonds and is more "representational" might bring us into a happier state of being. The anti group has not wanted to be carried into such a union by the leadership which it feels has not truly represented it.

I sincerely believe that if you were to poll the rank and file of pro- and antimergerites you would find little disagreement on the "connectional principle" of Congregationalism. It is the writer's growing conviction that the way out of the muddle is for the denomination to ac-

knowledge and build into its organizational structure the "relatedness" of the churches of which you have written. It is becoming a little clearer that perhaps we cannot very well become a "United Church of Christ" until we have become a "Congregational Christian Church" (not churches). The higher and national bodies must be bound by the lower bodies before they have power to bind—a state of government which does not yet truly exist in spite of often expressed opinions such as appeared in your editorial.

RICHARD R. HULBERT.
Congregational Church,
Faribault, Minn.

Religious Liberty at Stake

SIR: "Religious Liberty Denied to Congregationalists!" certainly should be a strong contender for the "editorial of the year," or any year.

Since the first rumblings of the minority group marred and chilled the earnest and enthusiastic intentions in which, I have reasons to know, the union with the Evangelical and Reformed Church was conceived and carried forward, nothing has appeared, in my opinion, more apropos and cogent than your editorial of May 31.

There will probably be some strong, perhaps violent, protests. But on sound facts and truth, you are entitled to profound commendation for the clarifying and challenging light you here throw upon the involvement thrust upon all Protestantism by this case—to say nothing about the equally involved question of genuine Christian democracy and brotherhood.

For one who feels keenly the situation confronting Congregationalism, as well as the larger connection, I say "Thank you!"

EDWARD L. BAKER.
Ruby Ave. Congregational Church,
Kansas City, Kan.

Not Against Religious Liberty

SIR: Your editorial in the issue of May 31 accuses Judge Steinbrink, in rendering his decision against the merger of the Congregational Christian Churches with the Evangelical and Reformed Church, of transcending his jurisdiction and violating the first amendment to the Constitution in regard to the separation of church and state.

How long since our courts forfeited the right and duty to consider religious principles in administering justice? They take account of religious principles in every court case involving a conscientious objector. They consider religious principles in deciding whether Jehovah's Witnesses can be compelled to salute the flag. The long-drawn-out case of Andover Seminary and Harvard Divinity School, involving a matter of funds, similar to that involved in the present case, had to do distinctly with religious principles. The question was not what those principles are, because they were clearly stated, but whether funds contributed for the purpose of promulgating certain principles could be used to promote other principles.

You seem to be even further from the mark when you accuse Judge Steinbrink of determining what the principles of Congregationalism are. The principles of independence and fellowship, within the Christian faith, were established more than three centuries ago and have been practiced since then with efficiency and power. The court did not determine them. He recognized them on the basis of history and official pronouncements, many of which have been made by the proponents of the merger. He decided what are the legal rights of the General Council, under its constitution, and of the churches under their established form of government.

It is quite understandable that some of our people and leaders are not really convinced of the value and mission of our democratic way of church life. Others believe that our principles are not endangered by the Basis of Union. In any case, the proposed merger must stand the test of its legal status according to Congregational principles and the established laws and legal precedents of our nation.

It is farthest from the thoughts of the conscientious objectors to the merger to deny religious liberty to anyone or to mar the basic spiritual unity upon which organizational unity must proceed if it proceeds wisely.

GEORGE W. OWEN.
Hyde Park, Mass.

Florida to Illinois

SIR: You will never know what a thrill it was to read the article in the May 31 issue of The Christian Century by Donald Douds, "It Happened in Florida." In a day when many of us feel that a large percentage of our churches are primarily absorbed with secular interests and indifferent to the challenge of spiritual tasks, this church stands out as a beacon light. It proves what a group of consecrated Christians can achieve when they take an uncompromising stand for Christ. May God help the rest of us to do the same in our communities.

JAMES G. FRANZ.
Central Presbyterian Church,
Joliet, Ill.

A Correction

SIR: It has been called to my attention that I committed some errors in reporting the resignation of Dr. H. Bascom Watts of the Boston Avenue Methodist Church in Tulsa, Okla. (issue of May 31, p. 684). I offer my sincere apologies to both Dr. Watts and the editors of The Christian Century for any inaccuracies which may have occurred in this report. Dr. Watts writes that he is in good health and has requested of Bishop W. Angie Smith another assignment.

J. CLYDE WHEELER.
Crown Heights Christian Church,
Oklahoma City, Okla.

REPRINTS AVAILABLE

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by an American Mother

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by Mary Elizabeth Sergent

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These two remarkable articles, which appeared originally in The Christian Century, have gained nationwide attention and interest. Almost 400,000 reprints of Miss Sergent's article have been distributed. The more recent article (May 10 issue) is also in great demand.

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NEWS of the CHRISTIAN WORLD

Fit Lesson Plans To Latin America

Outlines Worked Out by Educators at Cuba Conference Will Be Used by Cooperating Churches

MEXICO, D. F., May 31.—The lesson outlines for the new Spanish-American church school curriculum worked out at Cienfuegos, Cuba, April 16-May 12 by a group of religious educators (see Puerto Rico newsletter in The Christian Century for June 7, p. 716) will be published and placed at the disposal of the denominations cooperating in the venture. Some of them may decide to engage their own writers and publish their own detailed materials. But since many churches will welcome materials prepared and published in cooperation, the literature committee of the Committee on Cooperation in Latin America, which with the World Council of Christian Education sponsored the undertaking, plans to produce, publish and distribute materials for general use. Fifteen Protestant leaders from eight Latin American countries met at Cienfuegos, together with four consultants from the U.S. They represented five major denominations.

Lesson Plans Fill a Long Realized Need

The preparation of the lesson outlines was a sequel to the Buenos Aires curriculum conference held last July (see The Christian Century for Aug. 17, 1949). At Buenos Aires, a general plan was worked out stating the purposes, objectives and principles of Christian education. At Cienfuegos this statement was revised, units were developed, lesson topics and biblical material were selected, purposes were defined and writers were briefed. Nearly 2,000 lessons were thus treated—for two departments in the smaller Sunday schools and for 10 in the semigraded schools. This is the first time a representative Latin American group has tackled the problem of providing for Sunday schools in the vast area concerned a curriculum based on their recognized needs. In the past, these Sunday schools have had to get along with the International Uniform Lessons prepared by an American-Canadian committee. Often these lessons have had to be clumsily adapted to all age groups. Some 25 years ago a curriculum experiment was launched under the leadership of Hugh C. Stuntz, then working in Chile and Argentina. The graded course which resulted has been rendering great service, although it was never completed. Some of its units will be revised and included in the new curriculum.

Aleman Returns Buildings To Catholic Order

In a huge ceremony May 28, two large Mexican school buildings were, on the personal order of Pres. Aleman, returned to the Salesian fathers who formerly operated them. Msgr. Guillermo Piani, former principal of the schools and now apostolic delegate, attended the ceremony and expressed to Pres. Aleman the gratitude of his order and of the Roman Catholic Church. It has been announced that the Salesian schools will be reopened—this in spite of the fact that according to Mexico's constitution and bylaws religious orders are illegal and no religious organizations may own or operate schools. These institutions were closed under the Calles regime, when the constitution was strictly enforced. Most of the teachers, who were found to be Italian priests, were expelled from Mexico. The buildings were then placed under the ministry of public education, which established elementary schools in them. Roman Catholic pressure on succeeding administrations to have the institutions returned to the Salesian order was unsuccessful until now.

Tells How U.S.-Mexico Clash Was Averted in 1927

Considerable excitement was generated here May 25 when, in a lecture at the Palace of Fine Arts on U.S.-Mexican relations 1917-29, Emilio Portes Gil, a former president of the republic, revealed that in September 1927 armed intervention in Mexico by the U.S. was narrowly averted through a bold move on the part of the Calles government. At that time Secretary of State Kellogg had sent Mexico stern notes on the taking over of U.S.-owned oil properties, and Ambassador Henry Sheffield had been called home to Washington for hurried consultation. The Mexican government had received proof that some units of the U.S. navy had been ordered to Tampico, Tuxpan and Veracruz with instructions to take over the oil zones. Pres. Calles then decided to use his trump card. Through still undisclosed channels his government had come into possession of documents belonging to the U.S. military attaché in Mexico and of private correspondence between Secretary Kellogg and Ambassador Sheffield. These papers, Portes Gil said, revealed "the Machiavellian game of these two men who were trying at all costs to involve Mexico in a conflict with the U.S." Calles sent a telegram to Pres. Coolidge denouncing the plot and promising to send him the documents and to publicize them in case Mexico suffered aggression. The effect was immediate. On Sept. 22 Pres. Coolidge recalled Sheffield. On Sept. 30 the telephone line between Mexico and Washington was inaugurated, and the two presidents had a friendly conference over it.

And So Forth

Prof. Watson Street and 20 students from the Presbyterian, U.S., Seminary in Austin, Tex., this spring visited the denomination's mission field in the states of Morelos and Guerrero as a missionary study project.

Details of the assault on the Presbyterian congregation in Tixtla, Guerrero, by a mob of fanatics (see The Christian Century for Jan. 23) are revealed in a circular letter prepared by Alice J. McClelland, missionary who witnessed the atrocity. Miss McClelland confirms the report that many of the Protestants were wounded. She adds that the attackers attempted to carry off the young girls in the congregation. Several of the mob, including the ringleader, have been jailed. G. BAEZ-CAMARGO.

Panels Depict Life of Jesus

Ivan Mestrovic, Yugoslav Exile, Unveils 30-Year Work in Chapel of Syracuse University, Where He Teaches

SYRACUSE, N. Y., June 6.—Ivan Mestrovic, internationally famous sculptor who has been on the faculty of the college of fine arts of Syracuse University for the past three years, is giving the first public exhibition of his "Life of Christ" in the university chapel. The work is a series of 25 carved wood panels depicting the life of Jesus from the annunciation to the ascension. The figures, life-size and lifelike, are beautifully done. Mestrovic began the panels over 30 years ago, originally intending to place them in a family chapel adjoining his home in Split, Yugoslavia, but he is now uncertain what disposition to make of them. The sculptor was arrested by the nazis during the early part of the war, but was released through the intervention of the pope and afterwards came to America.

Atomic Age Speaks to Future Generations

A message from this atomic age to future generations was enclosed in the cornerstone of the new dormitory and student union building being erected at Oneonta State Teachers College. It begins with the words: "From a generation which has triumphed over one form of totalitarian tyranny at the expense of unleashing the atom bomb: Greetings to those who will come after us." The message says in part: "We believe in God. We believe in the ability of man to rise again to new heights from whatever depths. . . . May your world be happier than ours, and may some portion of your happiness be due to us."

Rochester's Protestant Churches Survey Potentialities

The Rochester federation of churches is sponsoring a comprehensive survey of the church life of the area. The work will be directed by Albert T. Rasmussen, professor at Colgate-Rochester Divinity School, who will be assisted by 100 students. The survey will cover every Protestant church, an analysis of the distribution of church membership and a study of community patterns. The objectives are to provide for cooperative planning of an over-all Protestant strategy in the light of population developments, furnish a basis for establishing new churches according to comity arrangements, enable individual churches to evaluate their programs in the light of community needs and help Protestants work together toward a common goal. It is hoped to complete the project by the end of the current year.

Episcopalians Reject Women As Vestry Members

Delegates from 144 Protestant Episcopal parishes and missions in the diocese of Central New York, attending the 82nd annual convention in Utica, voted down a proposed change of church canons which would allow women to become members

of vestries. The defeated motion was introduced by a committee of the social relations department. In a precedent-breaking resolution the convention directed that an evangelist be secured to conduct mass meetings through central New York next fall.

And So Forth

The Troy Methodist conference, at its annual meeting held early last month, adopted resolutions supporting international control of atomic weapons, a national F.E.P. law, federal aid to education with the specific exclusion of all private and parochial schools, and voluntary or government-required plans whereby the medical care of the individual is made in part a responsibility of society as a whole. The conference met in Trinity Church, Albany.

The Rochester chapter of the American Jewish Congress has presented to Paul M. Schroeder, pastor of Salem Evangelical Church, Rochester, and president of the state council of churches, a plaque in recognition of his contribution to interfaith understanding. Dr. Schroeder was the first Christian to be granted a visa to visit Israel after it gained its independence.

At their 87th annual meeting in Buffalo, the Disciples of Christ in New York and New Jersey adopted a resolution urging pulpit exchanges and closer cooperation between Disciples and Baptists, looking toward a possible union of the two denominations.

David Richards, assistant rector of St. George's Church, Schenectady, was unanimously elected the first suffragan bishop of the Episcopal diocese of Albany. He will not be consecrated until next January, when he reaches the required age of 30.

Presbyterian and Baptist churches in Canandaigua have voted to form a permanent merger. The two congregations have been worshiping together since 1942, when the Baptist building burned.

William D. Geoghegan, Methodist minister of Wilmington, Del., has been appointed chaplain of the University of Rochester.

Harper Sibley of Rochester was elected president of the national council of the Y.M.C.A. at the annual meeting in Buffalo.

WALTER D. CAVERT.

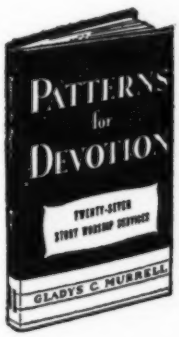
Eden Observes Centennial

Evangelical and Reformed Seminary Has Distinguished Alumni Roll

ST. LOUIS, June 5.—Eden Theological Seminary, Evangelical and Reformed institution in suburban Webster Groves, celebrated its centennial May 21. Robert Stanger of Chicago opened the observance with a May Day sermon heard by 3,000 persons gathered on the beautiful campus. A centennial volume, *The Heritage of the Reformation,* has been published in honor of the anniversary. It begins with an essay on "The Recurring Protestant Spirit," by Prof. A. G. Wehrli. Other contributors are Profs. H. H. Wernecke, Allen Miller, Samuel Press, E. J. F. Arndt, Purd Deitz, John Biegeleisen, Harold Pflug and C. E. Schneider, and Pres. F. W. Schroeder. The closing theological essays, on "Evangelical and Protestant Ethics" and "The Relevance of

the new book of worship services

by GLADYS C. MURRELL . . .



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Each service is centered about a brief, vivid story, interesting, appealing, and easy to tell. A prayer, selected poetry, suggested hymns, and scripture references complete the pattern. The themes are those things which concern all Christians in their daily lives, and special services for Christmas and Thanksgiving are included.

Rich in illustrative material and easily adaptable to various lengths of time, all these *patterns for devotion* will enable the busy leader to conduct inspiring, memorable programs.

These services are gathered together from those Mrs. Murrell found most successful in summer schools, conferences, and camps, in Y.W.C.A. and P.T.A. meetings, in school and college programs. These, she writes, are "practical and usable materials which have helped me personally and now it gives me joy to share with others."

The stories upon which the services are built are fresh, meaningful, and easy to tell—especially suited for that brief period of worship to inspire a session of study, business, or fellowship.

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the Reformation Doctrine," were prepared respectively by Prof. H. Richard Niebuhr of Yale Divinity School and Prof. Reinhold Niebuhr of Union Theological Seminary, New York. The centennial convocation will take place June 6-8. It will feature three lectures on religion and education by Luther A. Weigle, former dean of Yale Divinity School, and four lectures by H. Richard Niebuhr on "The Relevance of the Gospel to Every Age," "The Christian Hope and Our Present Perils," "The Love Commandment and Our Present Responsibility" and "The Christian Faith in a Secular Culture."

St. Louis Finds Eden a 'Light Set on a Hill'

Through the years, Eden Seminary has come to be known across the nation through the accomplishments of its distinguished alumni. St. Louis Protestantism, however, has a further reason for knowing it as "a city set on a hill whose light cannot be hid." For in the cooperative work of the local churches, the president and faculty of the seminary have given freely of themselves and their talents to help in conducting laboratory schools, conferences on evangelism and observances of special occasions.

F.O.R. Midwest Conference Meets in St. Louis

The midwest conference on peace sponsored by the Fellowship of Reconciliation was held at Grace Methodist Church May 26-28. Leaders were Bernard Clausen, pastor of Euclid Avenue Baptist Church, Cleveland, and Milton Mayer, Chicago author. At the Friday evening meeting Dr. Clausen spoke on "God and the Hydrogen Bomb." In a panel discussion on "Roads to Peace," Mr. Mayer presented the F.O.R. view, Charles Lee of Washington University advocated the stand of the World Federalists, and Charles Kean, rector of the Kirkwood Episcopal Church, defended the "just war" position.

And So Forth

Rolland N. Dutton, for nine years pastor of Delmar Baptist Church, has accepted a call to First Baptist Church, Topeka.

E. Paul Sylvester, for the past six years pastor of Pilgrim Congregational Church, will go to New Haven, Conn., Sept. 1 to become pastor of the new Englewood Congregational Church, formed by a union of the Dwight Place and Plymouth Congregational churches. The congregation is planning to erect a new building.

The metropolitan church federation has not yet found a successor to the late Clark Walker Cummings.

HAMILTON ADAMS.

Dutch Laymen Conduct Noonday Services

In Utrecht, Holland, weekly lunch hour religious services are being organized for white collar workers, particularly in the railway offices which center in that city. For the most part these services are led by lay members of the church, who address the audiences on problems of personal life and on ethical questions arising from specific occupations. The enthusiastic response these services have received is credited to the realization of the audiences that those who address them have experienced the same tensions as themselves.

Help Persecuted Start Life Anew

World Council Channels Its Portion of Reparation Fund to Emigration and Business Ventures

GENEVA, May 30.—From that portion of the Paris reparation fund which has been channeled through the World Council of Churches, 62 victims of nazi persecution in Germany and Austria have been enabled to emigrate to the U.S., Australia, South Africa and Latin American countries, and 56 have been aided in starting small businesses in France. The fund was set up from proceeds of sales of valuables which had been stolen from "persecutees" sent to their deaths in concentration camps and later recovered from the guards who had hidden them. Nine-tenths of the fund was allocated to Jewish welfare agencies; the remainder (about $3 million) to other relief organizations. The Swiss Evangelical Church's welfare agency has been allocated about $24,000 to aid "persecutees" who have settled in this country.

Seek to Help D.P. Students Emigrate

Last month a subcommittee of World Student Relief met here to consider means of securing more scholarship assurances for students who would combine study with emigration. Already 10 scholarship assurances have been obtained from Denmark. Most job assurances for students have come from the U.S. through the International Refugee Organization. They enable students to work in university towns and later use their savings to finance their studies. W.S.R. hopes that more scholarship assurances will be forthcoming through the efforts of its affiliated bodies—the World's Student Christian Federation, Pax Romana, the International Union of Jewish Students, International Student Service and the International Union of Students (the two last-named are secular organizations).

Michelfelder Vindicates Bishop Ordass

In a signed editorial in the Lutheran World Federation's news bulletin, Sylvester C. Michelfelder, executive secretary, answers point by point the explanations given by the "special disciplinary court" of the Hungarian Lutheran Church which deposed Lajos Ordass from his bishopric. To the statement of Ivan Reoek, lay leader, that the church had no power to discuss the right of the state usury court to sentence Bishop Ordass in October 1948 to two years' imprisonment on charges of currency manipulation, Dr. Michelfelder replied: "Practically every Christian martyr has been condemned by a legal court, usually for expediency rather than for justice." In regard to Reoek's contention that Bishop Ordass had been deposed by the church court, a legally constituted body, because the 1948 sentence "prejudiced the interest of the church," Dr. Michelfelder pointed out that the court had acted under state pressure. Concerning Reoek's petition for pardon on behalf of Bishop Ordass, the Lutheran World Federation leader asked, "Can this atone now for silence in the past? . . . Justice and expediency won't mix." His editorial concluded with a personal expression of belief in the integrity and innocence of Bishop Ordass. "He is still vice-president of the Lutheran World Federation," he declared, "and I am convinced that he will remain so."

Attend Ecumenical Institute Conference on the Arts

Some 40 poets, musicians, novelists, sculptors, art critics and theologians met last month in a five-day conference at the Ecumenical Institute at Bossey, near Geneva, to discuss mission and self-expression in art, Christianity and art and the contemporary cultural crisis in the arts. They came from England, Finland, France, Germany, the Netherlands, Sweden, Switzerland and the United States. Most of them were members of the Anglican, Lutheran, Mennonite, Reformed and Orthodox churches. Discussion topics were introduced by Rudolf-Alexander Schröder of Germany, Olov Hartman of Sweden, Denis de Rougemont of Switzerland and Gerardus van der Leeuw of the Netherlands. On display were paintings, sculpture and woodcuts. Readings from their own poetry were given by Prof. Stanley Hopper of Drew Theological Seminary, Madison, N. J., John Heath-Stubbs and Richard Heron Ward of England, Hans-Joachim Haecker of Germany and Edmond Jeanneret of Switzerland. Maria Wallerstein, American singer, demonstrated both operatic and liturgical voice techniques. The artists urged that an international exhibition of Christian art be held in conjunction with the 1953 Assembly of the World Council of Churches in Evanston, Ill.

And So Forth

Bishops and senior officials of the Reformed and Evangelical Lutheran churches of Hungary have decided to hold joint monthly meetings to discuss their domestic and foreign tasks, their relations to the World Council of Churches, and theological and practical aspects of the work of the Evangelical press. In Hungary the Reformed Church has about 2 million members, the Evangelical Lutheran Church about 400,000 and other Protestant churches about 60,000.

Among the responsibilities which will devolve upon Erik Nielsen, Danish Lutheran pastor, in his new position as research secretary of the International Missionary Council in its London office is an inquiry into the impact of Western civilization on Africa and the training there for the Christian ministry. Bishop Stephen Neill has been on a three-month tour of east and west Africa on behalf of the I.M.C., meeting African Christian leaders and students, educators and government officials. He will report on trends as they affect recruiting and training for the ministry.

BERNARD CAUSTON.

Interfaith Agency Serves Men in Armed Forces

Associated Services, the agency in which the Y.M.C.A., National Catholic Community Service and the National Jewish Welfare Board cooperate to serve off-post needs of men in the armed services, has adopted a $6,652,757 budget for 1951.

Urge Support for Public Education

Local Apathy Leads Rhode Island Church Council to Develop Plan to Build Vital Protestant Concern

PROVIDENCE, R. I., June 6.—In an effort to interest Rhode Island's Protestants in improving the quality of public education, the state council of churches at its annual meeting held May 19 at Central Baptist Church here adopted a 10-point "positive Protestant policy toward public education." A number of factors have served to arouse local concern for the future of the public schools. Among these are newspaper surveys which reveal that too few young people are preparing for teaching as a profession, the unwillingness of the Providence school committee to permit observers to attend its sessions, failure of anyone to file papers for three of the five five-year-term positions open on that committee, and the increasing development of parochial schools in the state. The council also adopted the recommendations for weekday after-school religious education programs recommended by its special committee, as reported in The Christian Century for May 24. Harold R. Semple, Congregational layman, was elected president for the coming year.

Urge Participation in School Affairs

The "positive Protestant policy toward public education" was developed after extensive study by the state council's religious education department. The document recommends that Rhode Island Protestants (1) encourage qualified candidates to run for election to school committees; (2) be prepared to vote intelligently in school elections; (3) encourage, and attend, open meetings of school boards and committees; (4) study legislative plans proposed by the community or state for teacher welfare and support such plans as are for the common good; (5) study and support state and federal legislation designed to support the nation's public schools on a nonsegregated basis; (6) encourage young people to prepare for public school teaching as a Christian vocation; (7) study the possibility of teaching the fundamental concepts of religion in the public schools in nonsectarian courses on religion and in the regular curriculum; (8) recognize the right of parents to choose between public and private schools for their children, but stress the necessity for those who choose private schools to feel a continued responsibility for public education; (9) insist that members of the teaching profession be assured academic freedom and encourage the employment of democratic educational policies and practices; and (10) strive to develop in all citizens a sense of personal responsibility for the total program of public education.

Baptist Pilgrims Hear President of Brown

Four hundred and fifty Baptists attending the annual conclave of the Northern Baptist Convention in Boston made a pilgrimage to Providence May 22 to visit de-

Congregation Raises $73,227 for a New Church School Building

The congregation of Trinity Evangelical and Reformed Church in Wilkinsburg, Pa.—with only 579 prospective donors—has subscribed more than $73,000 to provide the church with all the facilities for modern Christian education.

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Speakers on the 1950 program include Dr. Albert G. Butzer, Dr. James T. Cleland, the Rev. Frank Grebe, Dr. Harris E. Kirk, Dr. Carl H. Kopf, Dr. Halford E. Luccock, Mrs. Bradford W. Newcomb, Dr. Howard L. Rubendall and Dr. F. P. Copland Simmons of London.

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nominational shrines—the First Baptist Meetinghouse, the Roger Williams grave and spring and the Betsy Williams cottage in Roger Williams park. They also attended a special convocation at Brown University, at which Mrs. Howard G. Colwell, retiring president of the convention, was awarded an honorary degree. They heard Pres. Henry M. Wriston of Brown warn that if America continues along its present road of materialism, war is inevitable. "Too much public attention is being centered upon military and economic preparation," he said, "and not enough thought is being put upon the essentiality of intellectual clarity and moral courage." The resolution of the tensions between communism and Christianity can come, he continued, only as part of an "intellectual and spiritual triumph."

Congregationalists Warn Against Gambling Temptations

At its annual meeting May 9 at Smithfield Avenue Church in Pawtucket, the Rhode Island Congregational conference adopted a resolution declaring that control of gambling has become a major crisis in our national life. It advised its constituency against participating in gambling practices, and urged its member churches not to raise funds through "methods or devices that involve the element of chance whereby a legitimate value is not given in return for the cost." In the conference sermon Frederick M. Meek of Old South Church, Boston, declared that Protestants need the type of zeal and devotion shown by the Christophers. Prof. Herbert J. Gezork of Andover-Newton Theological School cited as failures of the Christian church today the lack of "biblically literate" church members, the use of the church as a club instead of a "Christian home," loss of young people, the church's "primary constitution as a middle-class institution" and its disunity. Among the triumphs of the church today, Prof. Gezork emphasized the tremendous impact made upon the people of Europe by the sharing of American churchmen in overseas relief.

And So Forth

The *Providence Journal-Bulletin*, whose religion editor is Robert D. Whitaker, was one of three U.S. newspapers to receive the 1950 award of the National Religious Publicity Council.

Hope Street Congregational Church here recently voted to close its doors and presented its building to the Second Presbyterian Church, which had to move because of its proximity to a proposed industrial site.

Over 100 Rhode Island Baptists attended a Sunday afternoon conference May 12 to discuss a state program of social action. They were addressed by Donald C. Cloward of the Northern Baptist Convention's commission on social progress.

The Protestant Episcopal diocese of Rhode Island has voted to affiliate with, rather than join, the proposed new state council of churches.

JOHN W. ABBOTT.

Catholic Membership Increases Over 1 Million

According to the official Roman Catholic directory for 1950, just issued, the church gained 1,047,798 new members during the past year. The number of converts, based on adult baptisms, was listed as 119,173.

Study Moral View Of Mass Bombing

Federal Council Announces Personnel of Commission of Inquiry—Bishop Dun Named Chairman

NEW YORK, June 7.—Names of the 19 theologians, educators and lay experts who will constitute the Commission of Christian Scholars authorized several months ago by the Federal Council of Churches to study the moral implications of area bombing and the military use of nuclear bombs and other weapons of mass destruction were announced here this week. Bishop Angus Dun of the Protestant Episcopal diocese of Washington, D. C., will serve as chairman. Work of the commission will proceed under the aegis of the council's department of international justice and good will. Commenting on the commission's task, Bishop Dun said: "We have been given an assignment in which failure is almost certain. We are asked to enter together into a dark cavern of perplexities in the hope of finding some light which can guide us and our fellows. To refuse the assignment would be to turn our backs on the responsibility which God lays upon us. . . . We shall stand under the judgment of men and more inescapably under the judgment of God. . . . We can without any false piety say to our brethren, 'Pray for us, that the God with whom all things are possible may grant us light even in this darkness.'"

Sponsor Plays as Parent Education Project

The Christian education commission of the Brooklyn division of the Protestant council of Greater New York made a new venture in parent education by presenting on successive Monday evenings during May three plays which help solve some of the problems known to almost every family group. The plays, written by Nora Stirling, were performed by American Theater Wing Community Plays in cooperation with the National Committee for Mental Hygiene and five local mental health groups. Each 45-minute performance was followed by audience discussion led by Jean A. Thompson, acting director of the New York board of education's bureau of child guidance. J. Blaine Fister, director of the commission, declared that the experiment was the most valuable means of parent education ever undertaken by the Protestant council.

Staten Island Protestants Hold Annual Meeting

At the annual meeting of the Staten Island division of the Protestant council, held at First Presbyterian Church, Stapleton, brief yet striking reports were given by the chairmen of the body's 11 standing committees. The recreation committee presented trophies to church basketball and softball league winners—teams of Calvary Presbyterian and Zion Lutheran churches. The address of the evening was given by Russell F. Auman, pastor of St. Peter's Lutheran Church, Manhattan. "Democracy rose from and grew out of Protestant ideals and belief," he said. Then, urging church unity, he declared: "It is not the gospel of Christ that is keeping us apart; it is man-made theology that keeps us apart. A dynamic Protestantism must be a co-operating Protestantism." High praise was paid the division's executive secretary, Irene C. Johnson, and the retiring president, Walter C. Langsam, who is to be succeeded by Romain A. Swedenburg.

Honor Searle, Former Council Leader

Last Tuesday some 200 friends gave a luncheon in honor of Robert W. Searle, who resigned May 1 as executive director of the Protestant council's department of human relations to become editor of the projected newspaper, the *Protestant World*. Under the chairmanship of Protestant Episcopal Bishop Charles K. Gilbert, a dozen speakers praised Dr. Searle's 16-year leadership in interdenominational Protestant activities in New York. Among them were Samuel McCrea Cavert of the Federal Council, Fr. George Ford of the Roman Catholic Church and Samuel H. Sweeney, representing the Negro community.

New Foundation Publishes 'Christian Economics'

Clergy of various denominations make up the board of directors of the newly formed Christian Freedom Foundation, which is dedicated to the belief "that Christian love *can* be the basis of our society; that conflict is *not* the true nature of relationship between capital and labor, between management and unions, between citizens and government; that, given *all* the facts and their interpretation in the light of Christian ethics, men will see that freedom in the market is the most efficient and mutually helpful system." Howard E. Kershner is president of the foundation and editor of its newssheet, *Christian Economics*.

And So Forth

Henry A. Vruwink, pastor of Flatbush Dutch Reformed Church and president of the Brooklyn division of the Protestant council, was elected president of the General Synod of the Reformed Church of America at its annual meeting last week.

The new Queens church directory was distributed this week. It lists the 251 churches in the borough by communities and denominations, identifies clergy and describes the activities of the Queens federation of churches and the services available to the churches and the community.

Ground was broken recently for a building to house the Whitestone Christian Day School to be operated by Immanuel Lutheran Church, Queens.

Thelma Mills has been named executive director of the New York Y.W.C.A., succeeding Margaret Webster, who is retiring after 21 years' service.

Two hundred and fifty of the 1,000 couples Samuel D. Chambers has married during his 33-year pastorate at Kilburn Memorial Presbyterian Church, Newark, on May 21 attended the pastor's final service before retirement.

Plans for eliminating overchurching and denominational competition were advanced by Bishop G. Bromley Oxnam at the annual session of the Newark Methodist conference, over which he presided the last week in May.

J. HENRY CARPENTER.

Anglicans Delay On South India

Postpone for Five Years Any Decision on New Church Union—Ecumenical Service Held in Abbey

LONDON, June 1.—So deep is the division within the Church of England on that body's relationship to the Church of South India that a general agreement to postpone any decision for five years has been reached. To force a decision now and secure immediate recognition and communion with the Indian church would, it is felt, split the Anglican church. At the Lambeth conference last year a majority held that bishops and presbyters of the Church of South India should be acknowledged, but the minority was so substantial that it has not yet been possible to pass definite judgment on the matter. The Catholic section of the church still believes that the union in South India was a grievous error, which ought not to be condoned. Many fear that full communion would destroy any hopes of eventual communion with the Roman church. This opinion, while a minority one, is powerful. The bulk of the Church of England, nevertheless, believes that the Holy Spirit is mightily at work in South India, and that its guidance should be followed now.

Churchmen of Many Nations Attend Abbey Service

On Whitsunday, May 28, Westminster Abbey was again, as last year, the scene of an impressive service of international Christian witness. Nearly all nations except those behind the iron curtain were represented, many of them by pastors who are working with displaced persons in Britain. The sermon was preached by George Duncan, former moderator of the Church of Scotland. As the great procession moved through the spaces of the abbey, African and Oriental marching with American and European, the Whitsun promise of "all peoples under heaven" came alive. The lessons were read in French and in the Fante tongue of the Gold Coast. Each person in the congregation recited the Lord's Prayer "in the tongue wherein he was born."

Congregationalists Hear Call to Advance

At the Congregational Assembly, Leslie Cooke called upon the denomination to recover the ground it has lost during the past decade. He wants to see 100,000 new members in the next three years; this is the number which Congregationalism has lost since 1920. The plan to win new members is not to be a centralized one; in true Congregational tradition, the local church is to be the pivot of action. However, a headquarters team will lead the campaign. Some 200 meetings are already planned for the autumn months.

Credit Laymen with Much of London Mission's Success

The impetus local church life gained from the "attack" on London 12 months ago by the Anglican mission led by the

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Bishop of London is not being permitted to wane. Recently a great central rally called laymen, particularly, to a renewal of their church loyalties. Speaking of the contribution of laymen, the bishop said: "One means which has not been given much notice in the papers but which has been of extreme value in bringing the mission home to the hearts and lives of the people is the house-to-house visitation done by the laity. It did more than anything else to bring people to the mission. . . . It is most important that the laity should think that it is not only the clergy which presents the gospel." The bishop declared that the climate of opinion for the spreading of the gospel is better now than ever before—certainly better than in his past experience.

Lord Vansittart Britain's Self-Appointed Guardian

Lord Vansittart, at one time chief diplomatic adviser to Neville Chamberlain, has become our self-appointed watchdog against any official softening toward Germany and Communist sympathizing among public men. He recently indicted several clergymen, among them the Bishop of Bradford and Leslie Weatherhead, as being potentially pro-Communist. Of course the dean of Canterbury causes Lord Vansittart —to say nothing of many milder persons—figuratively to foam at the mouth. But nothing can be done about the dean; he can be moved only by direction of the king, acting on the advice of the prime minister. So the dean is relatively safe, and knows it. But Lord Vansittart's habit of coupling other public men with the dean as potential fellow travelers is recognized to be a "smear game." So far the nation's sound common sense has not been led astray by his forays. For the present, at least, we are not set for a series of "red scare" investigations or trials.

Methodist Deaconesses Fill Need

British Methodism probably has more women in full-time work than any other Protestant group. This year 400 women are serving in a variety of missions and churches throughout Britain. These "deaconesses" are formally ordained by the church in the same kind of service used for the ordination of ministers, but they do not rank as ministers. In her neat navy blue uniform, the Methodist deaconess is a friendly and familiar figure in the life of British Methodism. Probationers wear gray uniforms. The college for the deaconess order is at Ilkley, Yorkshire. Harold Beales is warden, and Dorothy Farrar vice-principal.

And So Forth

Ernest Jeffs, editor of the *Christian World* (Congregational), has completed a half-century with the paper.

The future of the City Temple is still undecided. Fresh consideration is being given to rebuilding the church on its old site in Holborn viaduct within the "square mile" of London.

A. Spencer Stanley has been named chairman-elect of the Congregational Union of England and Wales. New moderator for English Presbyterianism is Prof. T. W. Manson of Manchester.

Seventeen British churches have received from the Dutch churches plaques as a token of appreciation for the hospitality they extended Dutch people during the war.

CECIL NORTHCOTT.

Spur Interchurch Effort

St. Joseph, Mo., Council of Churches Sets Enviable 10-Year Record

ST. JOSEPH, MO., June 5.—A record of achievement in growth and accomplishment has been set by the St. Joseph council of churches in its 10 years of existence. Although it has had an executive secretary for only one year, the council has changed the picture of interchurch cooperation in the city. The annual meeting, held recently at First Baptist Church, was attended by 200 representatives of the churches. Henry Smith Leiper, American secretary of the World Council of Churches, discussed ecumenical Christianity, describing the spiritual forces abroad which offer hope for the ultimate establishment of peace. In the lively discussions which marked closing phases of the meeting there was no evidence of the isolationism which formerly prevailed in this area.

Reports revealed that the council's budget has been increased by 75 per cent, and that the number of churches enlisted in the council and supporting its work has increased by more than 15 per cent. George H. Wilson, executive secretary, was commended for his leadership in this advance.

At the meeting, special recognition was accorded the council's program of weekday religious education for elementary school pupils. The program operates on released time, with the full cooperation of the school board and administration. This year 1,756 fourth, fifth and sixth grade pupils—89.1 per cent of the enrollment in those grades —attended religion classes taught by five trained instructors.

Robert L. McLeod, pastor of First Presbyterian Church, was elected president of the council, succeeding this correspondent, pastor of (southern) First Baptist Church. Mrs. R. P. Beshears, well known as a leader in local Negro circles, was elected a vice-president.

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Attack Lobbying For Social Action

Group of Minnesota Congregational Laymen Seek to Clip Wings of Denominational Agency

MINNEAPOLIS, June 7.—If a group of Minnesota Congregational Christian laymen has its way, the denomination's Council for Social Action will no longer be permitted to "lobby" for legislation in Washington. The 90 laymen were called together recently at Plymouth Church here by a seven-member steering committee which, in its letter of invitation, charged that the social action group is urging political action in support of the "present trend toward socialism and statism." By a 78-to-9 vote they adopted a resolution declaring that the council's lobbying practice is "contrary to traditional Congregational usage and involves an unwarranted use of the name and aggregate usefulness of the Congregational Christian fellowship as well as of denominational funds." The resolution will be brought before the annual meeting of the denomination's General Council in Cleveland later this month. The laymen who attended the meeting here, many of them business and professional leaders of the Twin Cities, said they recognized the "desirability of the church providing an informational service and spiritual guidance to members on the application of the ethical aspects of Christianity to our society." But this should be done, they contended, "in accordance with Congregational tradition and polity."

Judge Expresses Minority Dissent

One of the authors of the resolution, E. F. Waite, widely respected 90-year-old retired judge, threw something of a bombshell into the meeting when he asked to be "disassociated" from the views of the main speaker, James C. Ingebretsen of Los Angeles, vice-president and general counsel for Spiritual Mobilization, Inc. Ingebretsen had referred to the social creed of the Federal Council of Churches as "more akin to godlessness than true Christianity" and claimed it is being used as the major rallying point in defense of Protestant social action groups. Judge Waite, identifying himself as a Republican, said that he does not consider that "Congregationalism and the static condition of the economic, social and political situation are identical." David G. Jones of Wayzata, real-estate man engaged by the steering committee as its executive, told the laymen that he had spent four months "looking into" the Council for Social Action and found that it had acted "well within its legal sphere" so far as its representation to the General Council is concerned. But he said the body should have on its staff a "promanagement" man to balance the viewpoint of one of its members who reportedly identifies himself as "prolabor."

State Congregational Conference Hears Council Defended

Prior to the laymen's meeting, the Council for Social Action was discussed at a spirited seminar of the 95th annual session of the Minnesota Congregational conference, held in St. Anthony Park Church, St. Paul. Ray Gibbons, director of the council, who took part, denied that his group supports "socialism and statism." Rather, he said, it "seeks the democratic way of life in which there will be increased freedom, justice and orderly progress for all the people." He admitted that the council maintains a registered lobbyist in Washington "along with more than 10 other religious organizations" and that it "occasionally presents testimony analyzing moral and social issues before the appropriate committees of Congress." This it is authorized to do, he said, by the General Council, but it has never claimed that its positions were representative of the entire denomination. Helen Kenyon of New York, moderator of the General Council, officiated at the installation of Thomas A. Goodwin as conference minister. Edwin Johnson of Alexandria was elected conference moderator.

No Protestants on St. Paul's Municipal Council

The last remaining Protestant member of St. Paul's city council was defeated in the recent local election. Minnesota's capital city is now governed by a Roman Catholic mayor and a council made up of five Catholics and one Jew. Most recent population figures reveal that the city has about 100,000 Protestants, 100,000 Catholics and 12,000 Jews. Members of the council are elected at large, not by wards or districts. One Protestant leader attributes the Catholic domination of the city to the success of that church's labor leadership training schools. Practically all the leaders of the St. Paul labor movement are now Catholics, and labor, in turn, runs the city. Whether the new "Protestants United" organization set up by clergy of all denominations will make any impact on local political life remains to be seen.

And So Forth

Prof. Reinhold Niebuhr of Union Theological Seminary recently spoke in the lecture series founded by the Twin Cities' Newspaper Guild (C.I.O.) and the University of Minnesota school of journalism in honor of three local newspapermen who died in World War II. He was the first nonjournalist to do so.

Howard G. Wiley has resigned after eight years as executive secretary of the Minneapolis church federation. He plans to take a good rest, then seek another position, perhaps a pastorate. Under his leadership, the number of churches cooperating in the federation has doubled to nearly 200, and the budget has been increased from $16,500 to $53,000.

Carl H. Sandgren, pastor of First Lutheran Church, is the new president of the ministers' association of the St. Paul council of churches. Reuben Ford of Gustavus Adolphus Church has been named president of the Minneapolis ministers' association.

In resolutions adopted at its recent annual meeting in Fairmont, the northern synod of the Evangelical and Reformed Church urged an "open door" attitude toward possible negotiations with Russia and an end to the draft and armament race.

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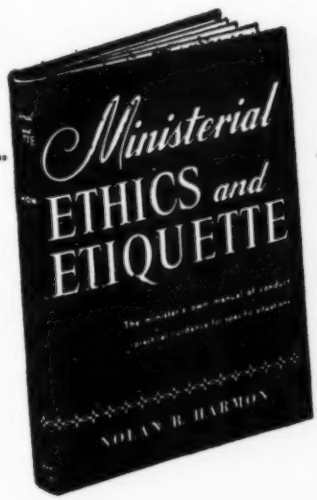

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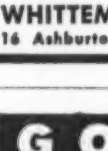
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Launch Drive for Illinois F.E.P.C.

Plans Are Made to Organize Churches in Support of Measure to Come Before Next Legislature

CHICAGO, June 9.—Church and civic forces in Illinois are girding for an all-out drive for passage of a fair employment practices law in the next session of the state legislature. Representatives from all parts of the state attended a recent "assembly for F.E.P.C." in Springfield. C. W. Longman, executive secretary of the Illinois church council, led the sessions in which plans were made to organize churches in support of the measure. Citing the value of such legislation, Albert Weiss, director of the state committee organized to head the drive, pointed out that in February only 9.2 per cent of the unemployed securing jobs through the Illinois state employment service were nonwhite, whereas during the same period in New York, where an F.E.P. law is in effect, 42.8 per cent of those securing jobs were nonwhite. Adding impetus to the Illinois drive, Sen. Hubert Humphrey of Minnesota in an address to the recent annual meeting of the Chicago council against racial and religious discrimination called for a national F.E.P. bill "with teeth in it."

Charges Methodist Printing Move Violates Ideals

In an article in the May issue of the *Social Questions Bulletin*, organ of the (unofficial) Methodist Federation for Social Action, Armand Guerrero, pastor of Mayfair Methodist Church here, charges that in closing its printing plant in Chicago and transferring work to Cincinnati and Nashville, the Methodist Board of Publication was "torpedoing" standards achieved according to the social ideals of the churches. He predicts that ultimately the expanding printing program of the denomination will be moved to the nonunion Nashville plant, where costs are said to be $1.07 an hour less than were those at the plant here. The Chicago Methodist ministers' association opposed the move from this city, but to no avail. Guerrero concludes with the prediction that if the church continues such practices the laboring people will increasingly turn from and forget it.

Increase in Number of Teen-Age Drug Addicts Alarms

According to figures released by the police narcotics squad and officials of the Chicago crime commission, the number of teen-age dope addicts here shows an alarming growth. To increase their sales, peddlers are reported to be giving away free samples to potential teen-age customers. Dr. Andrew C. Ivy, president of the University of Illinois and a member of the crime commission, declares that it takes only three capsules of a drug to develop a craving for it in many teen-agers. Lacking funds with which to purchase the drugs, the youngsters usually turn to stealing to get the necessary money. One-fourth of all the drug addicts arrested in Chicago during the past year were under 21. The crime commission estimates the number of addicts in Chicago at 10,000.

Jewish Organization Cancels Speech Of German Occupation Official

At its recent meeting here, the Anti-Defamation League of B'nai B'rith strongly upheld freedom of speech and civil rights. But it canceled the scheduled address by Benjamin J. Buttenworth, assistant U. S. high commissioner for Germany, after he arrived in the city. Officers explained that it took the action because it feared Buttenworth's views on treatment of former nazi party members, as expressed in his prepared speech, might be taken as representing the league's position. John J. McCloy, resident high commissioner in Germany, supported Buttenworth's statements, maintaining that the time has come to permit former nazis to show that they can be loyal members of the new German state. He said that former party members were "certainly not heroes," but that "not all of them were devils." The league disagreed, holding that such a policy would "render a major disservice to the cause of denazification."

Launch Huge Medical Center Building Program

Construction has begun on several buildings in the new $300 million development at the medical center on Chicago's near-west side. Under way are a 500-bed, $14-million state veterans' hospital, a 483-bed, $5-million state tuberculosis sanatorium, a 15-story, $2.5-million nurses' residence and school for Presbyterian hospital, a 411-bed, $7.4-million addition to Illinois Research hospital, a 15-story, $2.8-million residence for county hospital interns and a $6-million steam plant to serve the entire center. Under the leadership of the church federation of Greater Chicago, Protestant leaders have held several meetings to plan an adequate ministry to the thousands of medical persons and patients who will populate the rapidly expanding community.

And So Forth

On Sunday ground was broken for the first church to be built in Park Forest,

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"model" community just south of Chicago which is expected ultimately to have a population of 30,000. The $300,000 Roman Catholic project, which includes a school, is to be of modern design. A 10-room rectory will provide accommodations for three priests.

Michael Seichi Yasutake, first Japanese-American to be ordained in the Epsicopal diocese of Chicago, has been appointed curate of St. Paul's Church here. The 20-year-old curate is being graduated this month from Seabury-Western Theological Seminary in Evanston.

Construction has begun on the new $400,000 dormitory to house 200 students of McCormick Theological Seminary (Presbyterian, U.S.A.).

Albert Joseph McCartney, since 1946 director of the Chicago Sunday Evening Club, has resigned. He will return to Washington, D. C., where he was formerly pastor of National Presbyterian Church, U.S.A., to make his home.

On their way to the international Y.M.C.A. conference held at Green Lake, Wis., in May, "Y" secretaries from 15 foreign countries spent three days studying the organization's work in Chicago.

James L. Kraft, nationally known Baptist layman, delivered the commencement address at Northern Baptist Theological Seminary. Degrees were granted 66 graduates.

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Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

The Big Hangover (MGM) Leon Ames, Van Johnson, Elizabeth Taylor, Percy Waram. *Comedy.* Law school honor graduate gets chance at best job opening; when events prove wealthy firm is prone to warp ethical code while keeping within law, he reconsiders. *Moral issue* (regarding segregated housing) *admirably handled.* Sharp dialogue, characterizations in film marred by labored effort to make farcical capital out of hero's allergy to liquor. **M,Y**

The Jackie Robinson Story (Eagle Lion) Louise Beavers, Ruby Dee, Jackie Robinson, Minor Watson. *Drama.* Factual story of career of famous Dodger ballplayer, stressing overcoming of racial discrimination by sterling character and good sense of Robinson, courageous management by Rickey, demonstration of will to "turn the other cheek." Although often awkwardly done, this is a commendable film, done with *obvious sincerity,* good taste, avoidance of the sensational. **M,Y,C**

The Reformer and the Redhead (MGM) June Allyson, Dick Powell, David Wayne. *Comedy.* Lawyer trades knowledge of political machine's graft for its support in mayoralty campaign. Then, confronted by challenge from daughter of zoo director who lost his job opposing machine, he decides to run on his own. Time-worn comedy devices (such as hero's fear of wild animals kept as pets in heroine's home) played for all they are worth. Result: *spontaneous if unsubtle fun.* **M,Y,C**

BEST CURRENT FILMS

For Family: Challenge to Lassie, Cheaper by the Dozen, Cinderella, Francis, On the Town, Ticket to Tomahawk, The Titan, When Willie Comes Marching Home.

For Mature Audience: The Affair Blum, All the King's Men, Battleground, The Bicycle Thief, The Big Lift, The Fallen Idol, Fame Is the Spur, Hamlet, The Hasty Heart, The Heiress, Intruder in the Dust, Lost Boundaries, Monsieur Vincent, Mrs. Mike, No Sad Songs for Me, Pinky, The Red Shoes, Samson and Delilah, The Third Man, Three Came Home, Twelve O'Clock High. 6-21-50

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